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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 2, 1902.

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No. 31.

REALITY.

F. E. BROWN.

My life or what it seemed to be
Has changed—has changed so much to me;
For now it claims a higher kin
Than ever I had hoped to win.

And nights have come and days have gone
In which my soul was not alone;
It winged itself to higher plane,
And joined the eternal God-led train.

And then I knew that I was one
With Earth, and Moon, and Stars, and Sun.
I knew—I knew that I was free;
That He was I, and I was He. —Mind.

BORDERLAND

VERDI, THE GREAT MUSICIAN.

"Some day," said a wandering gypsy to the keeper of a wayside inn, near Rancola, in the duchy of Parma, "that child of yours will be among the great ones of the earth. Kings will vie with one another to do him honor, and when he dies nations will mourn."

The innkeeper guffawed loudly at the prophecy as he poured out a glass of wine for the "prophet" to drink the boy's health; but he lived long enough to see his son, Giuseppe Verdi, on the high road to the honors and fame which were showered on the great musician later, and which closed recently in a national funeral and the grief of continents.

A HAUNTED BARN.

WARNER CLARK.

It having come under my notice that a certain stable in Liverpool was gaining unusual notoriety by reason of the appellation "haunted" being added to its name, I gained permission from the needed authority to visit this scene of disembodied activity. My visit was upon the evening of Thursday, May 29. Besides myself there were present nine other gentlemen, I being the only Spiritualist among the number.

We ascended above the stable into the loft, where the alleged disturbances were heard to the best advantage. After sitting in an expectant and silent condition for a short time, a human moaning was distinctly heard by all of us. The noise commenced apparently in the stable underneath, gradually ascended, until it proceeded from the center of the room in which we were sitting. After hearing this noise for some time, the tenant of the stable, acting as questioner, asked the producer of this sound if it was a disembodied intelligence to produce a light that might be seen by all. Immediately the words were uttered a most brilliant light was visible above our heads, remaining about the space of a few sec-

onds. Unfortunately, owing to the boisterous behavior of a crowd of people outside the building, manifested by a series of shouts and vulgar ejaculations, we were unable to witness a continuation of the narrated events.—Two Worlds.

STRANGE EXPERIENCES.

Several years ago a very intelligent farmer related to me several strange experiences which he was quite unable to explain. Two of them made a strong impression on my mind at the time, and are here given in his own words as I remember them. Like most farm homes of that date, the parlor or "best room" was seldom used by the family:

"One day on entering the parlor for a book, I distinctly saw two phantom coffins, side by side, on the floor. For about two weeks I saw them in their places

every time I took a peep into the room. One morning I discovered that one of the coffins had disappeared, the other remaining. Two days later we received a letter containing the information that a near relative of our family, residing in the western part of the state, had died the evening preceding the morning on which I first noticed the absence of one of the coffins. My father was at that time in poor health. The remaining coffin continued in its place for several weeks until his death, when it also disappeared, and I never saw it again.

"About a year later, on a bright summer day, while seated at dinner with the family, I clearly saw the shadowy form of a young girl enter the open door. She came to my side and looked up into my face. I at once recognized her as the daughter of a near neighbor. The day before we had learned that she was slightly ill. I told the family what I saw,

and added: 'I know the child is dead.' Immediately the form vanished. My brother was sent to the neighbor's house and there learned from the sorrow-stricken parents that their little girl had died less than an hour before the time she appeared to me."

Let me call your attention to the fact that these statements were made in perfect candor by a man of strict integrity.

He further added that to him the coffins appeared as distinct and clear as real ones, and that the child appeared as natural as when he last saw her alive. Many of his neighbors believed this farmer possessed of what they called "second sight."

CAUSED MUCH SORROW.

In a conversation with the Rev. D. C. Hughes, at that time pastor of the Baptist church, he related the following experience, which occurred while living in Wales, where he was born:

"When I was about eight years old I was sent on an errand to a small village near my home. When I left the house the family were in their usual good health. I had not gone more than half the distance to the village when I was suddenly overwhelmed with a feeling of intense sorrow, and burst out crying bitterly, which, in spite of all my efforts, continued uninterrupted while in the village and all the way home. My sister met me at the gate with the news that father had suddenly died during my absence at about the time I began crying. My clerical friend did not offer any explanation, only remarking that it was 'very, very strange.'"

HEALTH AND CHARACTER.

L. C. ORENCHAIN.

There are two principal ways of regarding the New Thought as a molder of character and as a healing agent for bodily disease. And yet the two are one, for the bodily healing comes only through the change of the mentality or character.

There are many diseases and many individual cases of disease which require the assistance of a professional healer, but thousands of New Thought students can testify to the wonderful improvements in physical health that comes from reading the literature of the New Thought and putting its precepts into daily practice in the affairs of an ordinary life.

Let us suppose that the student is using a course of home study, what will be the mental effect of the daily affirmations: First, "There is no evil; all is good?" Whether the student believes this or not, he repeats it over and over again until it sinks into his subconscious mentality and so becomes the guiding star of his life. Whenever adverse conditions arise, he says: "All is good," and the words are a barrier against every form of anger,



PLAYING HIDE AND SEEK.

worry and fear. These hateful guests can not enter the mind over whose portal is written the golden gospel of Universal Good. If a neighbor does you an injury, you pronounce it "good," just as good as it could be under the circumstances, or according to all that has gone before. She knew no better than to do the unjust act, to say the unkind word. You, yourself have said and done the same many a time. And the shades of resentment and revenge vanish, your mind is undisturbed by unhealthful thoughts and your body shares in the mental calm. Some dreadful calamity seems to threaten you or some one you love. Still "all is good" and if anything can avert the calamity your belief in good is that thing. Therefore continue the affirmation, continue it even though the calamity falls on you. It could not have except as the effect of a cause, and as a result of the workings of Law. The Law is good, therefore all is good. When thoughts of the past come bringing remorse, shame and humiliation, disperse them with the same magic spell. If all is good, your past is good, too, just as good as it could have been, considering your ignorance, weakness and lack of development. Justice to one's self is one of the first lessons that the New Thought teaches its students. As Richard L. Gallienne says:

"There are excuses that we owe to ourselves, and we have a right to expect justice even from our own conscience. A sentimental conscience is the most tiresome of all altruists, and willfully to indulge in remorse that we have not justly incurred, is to blunt our conscience for real offenses. The best repentance for our sins is a clear-eyed recognition of their nature; and the temptation, in some flurry of feeling to take on our shoulders the mistakes of destiny with which we chance to have been involuntarily associated is one to be resisted in the interests of that self-knowledge which is the beginning of self-development."

How different is this from the mental state encouraged and cultivated under orthodox methods. There remorse for sin is sedulously stirred up and kept alive and under the belief in a personal devil or a principle of Evil, man's past, present and future life become hot-beds for the seeds of fear and worry, while anger, resentment and malice become fixed states of mind. As soon as one has fairly passed from the old to the New Thought he is conscious of a bodily change, perhaps many changes all at once. His nervous dyspepsia disappears, he eats with relish and assimilates his food, nervous prostration vanishes, he works with vigor of youth and sleeps like a child; the irritable temper that spoiled the happiness of an entire family is cured, and every one remarks on his unusual amiability; the liver complaint that "runs in the family" becomes *non est*, and the patient begins to see his pessimism and depression were not caused by the state of his liver, but *vice versa*. Friends begin to say, "How well you are looking; why I believe you grow younger instead of older."

Occasionally he has a "back-set," but he notices the back-sets come less and less frequently; the headaches are not as severe, the colds do not last weeks and months as they once did, but are thrown off in a few days or hours. So the good work progresses until there is a perfect renewal of the body wrought by the renewal of mind. The conscious mind has been sending the currents of new and healthful thoughts into the subconscious mind, and this subjective mind which controls the involuntary acts of the body and all its vital organs, has sent new life into the physical man, thus accomplishing the "new birth" of science. And if changes like these can be wrought by the student alone, is it any wonder that marvelous healing can be done when to the

thought of the patient is added the trained thought of a skilled healer?—*Sel.*

BUDDHA AND JESUS.

EDWARD A. KILIAN.

The study of comparative history of religions has never before been cultivated to such an extent as at the present time. An extended scientific investigation of the fundamental principles and historic development of the positive confessions of faith is keeping steady, even pace with their decay.

The study of India's literature is increasing daily, especially that of India's religious relations. This study leads to an unexpected world of religious life; especially Buddhism, in the history of its inception and development of its principles, fetters our attention and interest. The unmistakable kinship between the traditions of the beginning of Buddhism and the exodium of Christianity astonishes us.

How nearly alike in their origin are the histories of Buddhism and Christianity, and in reference to their lives and teachings the histories of their founders, Buddha and Jesus, go parallel. That Buddhism has adopted some of the doctrines of Christianity has very little probability, for when Christianity reached its world organization, Buddhism had attained already its maturity.

Already about 70 before our era, the book, "Lalita Vistara," containing the life of Buddha, had been translated into the Chinese. Hence the Buddha legend had been composed long before the Jesus legend of the Gospels, and Buddha himself had lived five hundred years before The Indian founder of a religion appears to us more brilliant, more spirited and more historic than the Christian, and we could write nearly a life of Buddha less romance-like than that of Jesus. Had the apostle Paulus not followed to plant the ideals of Jesus upon a real foundation, the teachings of Jesus would have been no more practical than the ideas of the Stoics and the new Platonians, but Buddha has never been so essentially completed by his successors as his Jewish spiritual kinsman by the great apostle Paulus. Buddha appears to us not only as a teacher, but also as a propagandor. Therefore, he is in the history of his mission more in touch with us than the ideal Nazarene. To this may be added that Buddha enjoyed a high age, where Jesus died young.

Buddha—that is, he who was awakened to the fulfillment—did not pretend that he was the first Buddha, he the Bhagavat (the glorious), the Talhagata (the excellent), had many precursors, many Buddhas came before him to the earth. Thus Jesus saw in Moses and the prophets not only his precursors, he saw his predecessors, his guides, whose teachings he had only to follow or to complete. As a man, Buddha was Siddharta, or Savartha Sidda—that is, the fulfillment of the wish. His father was the King Suddhadana, of the clan Sakyaza Kapilarustu, in Northern India. He came as saviour into the world to free it from the shackles of Mara, the Satan. Before his advent among men, Buddha was in heaven a god, a son of a god, upon earth a god transformed into man. Buddha's mother, Maya, was also a virgin-spouse, like Mary, the mother of Jesus. Maya, like Mary, was the incarnation of virtue, beauty, and purity. As a white elephant, Buddha comes from heaven to earth. He appears in a dream to Maya, and is conceived by her. The nymphs sing: "Which virgin will it be, who shall bear the lovely and divine Buddha?" The Brahmin priests announce to Maya: "You will be full of the highest joys: a son will be born to thee, whose limbs adorn prominent signs, a noble scion

of a kingly race, an exalted King of Kings. When he leaves passions and allurements, his kingdom and palace, to enter the estate of the pious for all the world free from desires, he will be worthy of all the sacrifices of the three worlds, and will be Buddha, who gives joy to all the worlds, through the precious feast of immortality."

Buddha came to earth under the participation of the heavenly host. Brahma gave him a drop of elixir containing all the powers of the world. The gods proclaim Buddha as a messiah: "Now the time has come when there will be no more sin upon earth. Cast out the evils, the world is in its well-being, happiness will reign everywhere, a master, a Lord, has been born." The hoary Brahmin, a kind of John the Baptist, as he sees the child, exclaims: "This child will be Buddha, the saviour, the immortal, liberty and light."

At the birth of Jesus, according to the myth of the Gospels, the three wise men from the East come to Jerusalem to see the new-born child: "We have seen his star, and come to worship him." Thus, at the birth of Buddha. Whereas the Jewish King Herod seeks the life of the boy, King Binbisara subjugates himself to the India saviour with the words: "Will he be Buddha? then we shall be his disciples."

In early youth Buddha retires in meditations. The luxurious pleasures of his father's kingly palace he finds in-consolate, his mind is bent on higher things. Wonted existence he finds perishable, he meditates on the misery of mankind. His estate, his kingdom, he renounces to become a beggar, in order to enter the peace of Nirwana. He enters a city, a virgin greets him: "Blessed the mother, blessed the father, blessed the wife to whom you belong." He answers: "Truly blessed are only those who renounce worldly desires and find peace in Nirwana."

In the gospel of Luke a woman calls out at the sight of Jesus: "Blessed be the womb which has borne thee, blessed the breast which has nursed thee," and he replies: "Yes, blessed are those who hear the word of God and keep it."

Buddha's youth passes by like that of Jesus. Though we can not state with mathematical certainty, it is very probable that the life history of Jesus has been formulated under the influence of the Buddha myth. For Christianity had been well prepared long before the historical beginning by the intercourse of the Arian and Semitic races in the realm of Alexander, and still more so in the Roman empire. In the commencement of our era an extensive commercial intercourse between Rome and India existed. Pliny tells us that Rome paid India annually fifty millions sesterces for merchandise. Should not, like the commercial goods found their way from the East to the West, these ideas have made their ingress into Syria, in West Asia?

It needs only an insight in the mythical life of the heathen Messiah, Apolonius of Tyana, as he appears to us represented by his evangelist, Philostratus, to recognize the connection of the ideas of the West with those of the East. What Philostratus says about India has been manifoldly verified by modern researches, in the same way as that related by Herodot in regard to Egypt has been more verified than contradicted by recent discoveries. And how nations, in compliance with the same law, partly from their own initiative, partly under reciprocal influences, mold the life of the founders of their religious creeds, in the same form, is shown by the history of Apolonius, when compared with the history of the Saint of ancient Greece, Pythagoras. The life of both, and especially that of Apolonius, this saintly hero of romance, show great similarity with the life of Buddha and the life of Jesus.

Comparing Pythagoras, in so far as he is politician, philosopher, and a founder

of a religious creed, Apolonius that he absorbed the ideas of the whole then known world, and wanders through the whole realm, that his mind may absorb the contents of its culture, Philostratus lets Apolonius make a confession, which is now unimportant for the relation between Christian and Indian traditions: "It is India from where the great ideas had been drawn from to West Asia and Egypt. It is time to state how much I have admired India's great men, how I consider them by rights wise and blessed. I have seen the men who lived upon earth, and did not live on earth; who without walls were walled in, and who without chattels were in the possession of all chattels. You (Egyptian wise men) to have been the disciples of this (Indian) wisdom and co-laborers of Pythagoras at the time when you gave consent to the teachings of the Indians. Of myself I shall not speak, may I only be for what the Indians take me. Attacks upon the Indians I do not tolerate."

Pythagoras and Apolonius have their disciples, so have Buddha and Jesus. But before their missions, by preaching and teaching begins, they are both subjects to temptations by the Satan. After his baptism in the River Nariania Buddha goes to Badhimanda, to be enlightened by meditations under the fig tree. Mara, the tempter, approaches him, he sends nymphs to entangle Buddha in voluptuousness; he resists; gods and animals do him homage. Then he goes forth to proclaim to the mortals: "Wide open is the door of immortality, for all who have ears to hear, O Brahma! let them bring faith to enter without fearing the heavy burdens. I shall bring to man the lovely, the good, law." Upon the Buzzard mountain, Radshariha, he begins his activity as a teacher, he teaches in parables like Jesus upon the mountain. Poverty, celibacy, independence lead by his doctrines to the ends which he endeavors to reach. With special preference he approaches the poor, the oppressed and despised. The fair sinner Anapabali he consoles. All men are alike to him: "You are my children, I am your father. Vanished has the difference of birth, abolished all castes. To a despised woman, Ananda, he says: "I do not ask for your caste, not for your family, my sister." These ideas were much contradicted, much misinterpreted, but Buddha is not discouraged; he sends his disciples out: "Go forth, my disciples, and wander for the good of many, out of compassion for the world, to the joy of the gods and men; go not forth the same road by two; preach the lore which is magnificent; preach in accordance with the spirit and the letter, but do not deliver it to the proud, who are intoxicated by vain desires, not to the scorners and scoffers." Eighty years old, he dies—the earth quakes, thunders roll, the universe is on fire.

Considering the narratives of the origin of religions as expressions of a child-like mind of the people—then these narratives contain for us in their core eternal truths; the truth that the human race needs leaders, saviors, the truth that only those ethic geni find the real worship who clothe their moral instructions in a child-like, picturesque or flowery language, to give it a more universally comprehensible form. Buddhism and Christianity show that all higher ethic theories aim to level the contrasts of human society. The actual, real motives of these great epochs in the history of the world was the unfortunate situation of the human race: Spirit of caste in India, Slavery in the Roman empire, Buddhism and Christianity were social revolutions.—*Free Thought Magazine.*

Death belongs to the animal-human plane of existence. We know nothing of the deathless plane of existence, because we do not live the spiritual life, which it is. The destroyer of death is right living. A house can stand forever if it is made of indestructible materials.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This Journal will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 2, 1902.

Dr. Dumont C. Dake, a magnetic and spiritual healer and a pioneer worker for Spiritualism, has passed to the higher life.

Mrs. Carrie Fuller Weatherford, well known throughout many States as a platform speaker, has been an invalid for some time on account of the ravages of a cancer. She is now released, and her transition was welcome to her, leaving the physical to its destiny while the spirit joined other ascended ones in the spheres beyond.

The Venerable Mother of Mrs. Margaret Gaule has passed to the higher life. She had been blind for some 20 years, so far as the physical is concerned, while her mental vision was strong. Her spirit, translated to the higher life, has no need of the physical eyes now.

Mrs. May S. Pepper, who has sustained a broken arm, is improving and expects to fill her Summer engagements. She is a noted psychic and speaker and is well known throughout the Middle States.

A Correction.—In the article on the first page of the JOURNAL dated July 19, on the Apostle Paul, it was incorrectly stated that Paul was a Sadducee. He was a Pharisee and the son of a Pharisee (Acts 23:6). This mistake would have been discovered had the editor not been ill at the time, for he was a biblical scholar for many years. Not only was his vision sadly impaired, but his bodily affliction was quite severe and he was unable to exercise his mental powers.

THE KING AND THE PROPHETS.

The coronation of Edward VII, King of Great Britain, is now definitely arranged to occur on August 9, that is, of course, dependent upon the condition of the king at that time. His mind has been greatly disturbed over the astrological predictions which have been made in all quarters of the globe concerning the coronation.

It has been positively asserted by some that the proclamation concerning the coronation occurred at a time when the planets were unfavorable, and that the proclaimed coronation would never occur. Others say that Uranus is the ruling planet governing the royal family, and is arrayed against its prosperity.

These predictions have been made known to the king, and have so far disturbed the mind of his majesty that he has concluded to hasten the time for the coronation from what was anticipated, and considered to be the better time for it by his physicians. They have concluded that as their royal patient is in such a state of excitement that the prolongation of it will be more detrimental than the risk of the excitement of the coronation, and, therefore, have agreed to the time proposed by the king.

Light, our London contemporary, dated July 5, prints quite a list of these predictions of Dr. Max Meuhlenbruch on December 13, 1899.

"After the present war in Africa, England will be at peace up to 1903. Thereafter we see much upheaval and dissatisfaction all over Great Britain.

The Prince of Wales will not keep the throne, and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of whom will hold short terms."

"The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910, thereafter peace and tranquil conditions will reign supreme."

King Edward's reign will, no doubt, be a very short one, as may also be his successor. The power which the planets exert over persons and nations is marvelous, and we shall watch events concerning Great Britain with the utmost interest. Though we are not an enthusiast on astrology, we have witnessed some things in late years which prove beyond contradiction that there is much in it.

Several of our local mediums have received communications from the Spirit World, claiming that King Edward will never be crowned at all. We have one in particular in mind, though we deem it better not to give the name at present, who claims that her spirit guides say distinctly that he will pass away before the close of the present month.

To confirm this idea, we read in the *San Francisco Examiner* of July 24, that experts are reading between the lines of the bulletins issued by his physicians, and have concluded that his condition is rather alarming, even now, especially as his physicians hint that another operation may be necessary in a very short time.

The eyes of the world are, therefore, fastened upon King Edward VII at the present time, not only because of his physical condition, but because of the many prophecies and spirit messages that are recorded concerning the brevity of his reign.

THE SOUL'S PROBLEM.

There is a division between the mental and spiritual brain—the mind and the soul. Either the soul controls or it is dominated by this material brain or thought, says the *Forward Movement Herald*. It is for the soul to rise into the assertion, the claim, of its right to freedom—its birthright—its inheritance. It is for this material brain to come into harmony with the soul and express its dictates. When in harmony it has no limitations.

Even as Christ entered the temple and cast out the money changers, so must your soul enter this temple and cast out that which has no right in this life, this body, this mind; everything that does not belong to the temple of the living God within you—of the soul, the Spirit, the life. The soul may recognize, but the mind puts a wall between, because only one kind of thought can fill the brain cells at the same time. Light and darkness can not assimilate, can not mix, for where there is light there is no darkness; there is peace, harmony, love, joy, hope and charity.

SPIRIT TALKING TO SPIRIT.

Scientists are now proving beyond successful contradiction that Wireless Telegraphy is, in reality, soul communion through existing forces of nature. Long articles in the secular press trace back its discovery to Dr. Oliver Lodge, a prominent member of the London Psychical Research Society.

Others also discovered this force, or power, at about the same time, and even Marconi had to admit, last week, before a legal tribunal, that another Italian was entitled to be called the discoverer of that force, while he (Marconi) had developed and adapted it to practical work.

A new company now has announced in England that it has prepared another surprise for the public, whereby they will be able to attach the receiver to a telephone wire, and receive messages at will from friends within 50 miles distance. We shall watch for further developments in this line in the near future, for it is but the discovery of the already existing powers of the soul, and their uses in our progressive day.

GOOD ADVICE.

Count Tolstoi's advice to the laboring classes of society is plain, pointed and full of common-sense, and is also food for thought. He says:

The workmen must cleanse themselves in order that the government and wealthy shall cease to devour their lives. Impurity breeds only in dirt, and it feeds on strange bodies only while they are unclean. And therefore, for the deliverance of the workers from their calamities there is only one means—that of purifying themselves. And to purify themselves it is necessary that they should be liberated from Theological, State and Scientific superstitions, and have faith in God and His law.

In this lies the only means of deliverance.

The workmen lay the blame of their position on the avarice and cruelty of the land owners, capitalists, coercionists; but all, or almost all, the workmen are similarly, only on a smaller and unsuccessful scale, land owners, capitalists and coercionists.

Is it possible that out of such men any society can be formed other than the one which now exists?

Another of the members of the London Psychical Society has been honored, Sir Oliver Lodge, LL.D., F. R. S., having been made a knight by King Edward. Sir Oliver has rendered much aid to the work of education as well as scientific and psychic research and the honor is well merited.

Old Earth has been quaking again. Southern California, Iowa, Nebraska and South Dakota were shaken up last Monday, doing considerable damage to buildings, etc.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE HINDU BOOK OF ASTROLOGY, by Bhakti Seva (a blissful prophet). Price, 50c; postage, 5c. Published by the *Magazine of Mysteries*, 22 No. William St., New York. For sale at this office.

This is a book of 105 pages containing the Yogic knowledge of the stars and the planetary forces and how to control them to our advantage; a chapter devoted to each of the signs of the Zodiac, embracing the peculiar characteristics of persons born under each sign, and also an introductory chapter on Hindu Astrology and a supplementary chapter on rules for attaining health, wealth and happiness.

For thousands of years the Hindu astrologers have, by their knowledge of the solar system, been enabled to formulate a system of Astrology which enables them to speak with scientific authority and certainty with respect to the planetary influences upon mankind.

The July issue of the *Lyceum Banner* marks the first number published under the proprietorship of the British Spiritualists' Lyceum Union. It is now the joint property of the Lyceumists of England. Alfred Kitson, Bromley Road, Hanging Heaton, near Dewsbury, England, is editor and publisher. The annual subscription to all parts of the world is 40c postpaid, and it should be liberally supported in all lands.

The *New Man* is the name of a magazine devoted to Mental and Magnetic Healing, Suggestive Therapeutics, Personal Magnetism and the Higher Forces, edited by Dr. P. Braun at 2219 Cumming street, Omaha, Neb., at \$1.00 a year. This excellent monthly was suspended some time ago, but is now resumed, and we hope will have a successful career.

A new book will soon be published in San Francisco written by Dr. S. L. Butler, entitled "Suggestion in the Education and Training of Children." The price will be 50 cents, and it will be for sale at this office.

The *Arena* for August in its table of contents has articles as

follows: The Symbolism of European Snobbing; Philippine Policy; Count Tolstoy and the New Quakerism; The Age-Long Dream of the Fraternal State, etc. Alliance Pub. Co., Fifth Ave., New York. 25 cents.

Unity for July contains an interesting article on Words—their Properties and Powers, by R. C. Douglas; Life, by Mrs. A. A. Pearson; a poem, "The New Name," by Dr. Geo. W. Carey, etc. Published at 1315 McGee St., Kansas City, Mo. 10c.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

NEW ERA, OREGON, CAMP.

To THE EDITOR: The annual camp-meeting recently held on the beautiful grounds of the Clackamas County Spiritualists' Association, at New Era, Ore., was one of the most successful and harmonious of any held on the Northwest Pacific Coast. The speakers were Rev. D. W. Hull, of Kansas; Rev. Copeland, president of the Co-operative Brotherhood of Burley, Wash.; Rev. J. H. Lucas, president of the First Spiritualist Society, of Portland, Ore.; Rev. Geneva Lake, of Olympia, Wash.; Mrs. Irene Smith, of Seattle, Wash. Rev. Love and Mrs. Love, of the East Side Spiritualists' Society of Portland, Ore., had charge of the music, which was one of the most enjoyable features of the excellent program. Mrs. Elizabeth J. Finnsan, of San Francisco, was the test medium.

At the annual election the following officers were chosen for the ensuing year: George Lazalle, president; F. J. McHenry, vice-president; Lorena Lazalle, recording secretary; John Burgoine, treasurer; E. de Yongh, corresponding secretary.

The impressive ceremony of ordaining Rev. J. H. Lucas as a minister of the gospel of Spiritualism was performed on the camp grounds by Rev. D. W. Hull. E. DE YONGH, Cor. Secretary.

Letter from Mrs. Howe.

To THE EDITOR:

Not having written to your paper for some time, and thinking a few items from Southern California would interest your readers, will say that after serving the First Spiritualist Society of San Diego for nine consecutive Sundays, and also assisting the National Avenue Society of San Diego and the First Spiritualist Society of National City, we left for Harmony Grove camp-meeting at Escondido, July 12. The Sunday meetings were well attended and the evening circles during the week well patronized. Lectures were given by J. L. Dryden and Mrs. Marchant of San Bernardino, Mr. Howe of Boston, and messages by Mrs. Mullen of National City, Mrs. Maggie Potter of Riverside and Mrs. Howe, who also had charge of the morning conference and healing circle held each day at 10:30. Many were benefited.

On July 26 we left for Summerland camp and on Sunday listened to an able address by Prof. Love-

land of Summerland at 10:30. Mrs. Lillie of San Francisco delivered the address of the afternoon and messages by Mrs. Howe of Boston, who lectured at 7:30 and Mr. Howe gave the messages. Benjamin's orchestra furnished instrumental music throughout the day and Mr. Lillie and Mr. Howe gave vocal selections which were well received; also singing by the choir. The attendance was large and the work well enjoyed by all. Meetings will be held three times each day during the week and on Sunday, Aug. 3. Lecture at 10:30, Mrs. Howe; 2:30, Mrs. Lillie; 7:30, A. S. Howe. Mrs. M. E. G. Howe.

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The Editor is not responsible for the opinions of correspondents.

Letter from Mrs. R. S. Lillie.

TO THE EDITOR:

The Summerland camp-meeting opened July 27. An orchestra led by Prof. Benjamin has been engaged for the season, and a choir has charge of the vocal music, to be assisted by Mr. Howe and Mr. Lillie as soloists.

The President, Mrs. M. A. Spring, gave an excellent address of welcome and council, which was followed by the regular address of the morning by Prof. J. S. Loveland, his subject being, "The Aims and Purposes of Spiritualism," and it was well calculated to awaken thought.

It would be impossible for me to do justice to it in this short letter. He held that while proofs of the continuity of life and communication with spirits was of great importance, it was not the main purpose of spirits in their work with mankind in these later years, but was in reality secondary to the teachings which would lead to nobility and grandeur of life here on earth. Alluding to the early work and teachings, he said they were always strong, iconoclastic, destructive to the idols of false beliefs, and fearless in their determination to uproot error and superstition. Then he asked what are the aims and purposes now. In answering this we must look to the organized body, as representative to the world of Spiritualism—the National Spiritualists' Association. This body, said he, has given to the world a declaration of principles which is not a declaration of aims and purposes but of beliefs containing four beliefs and two affirmations. These he contrasted with the declaration of principles by the Summerland Spiritualist Association which he considered one of the best he had ever seen.

Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence, and spiritual force; especially all truth relating to the human spirit, its nature, capacities, laws and manifestations, its disembodied existence, the conditions of that existence, and the methods of communication between that and the earth life. It is thus a system of universal philosophy, embracing all phenomena of life, motion and development; all existence: animal, human and divine. It has consequently its phenomenal, philosophical and theoretical departments. That progress is the law of all life; inactivity brings death and decay; therefore, life must not only be perpetual but eternal. Hence we affirm that the life of man does not cease to exist at the death of the body; and as life is universal, it is not limited to time on space.

As the time is near for the annual conventions of many of the States and of the N. S. A., it might be well that all should seriously consider these points. Prof. Loveland is one of our oldest and best workers, and represents what he claims is a large number, who, though favoring organization, could go no farther with the N. S. A. after the adoption of a declaration of principles starting out with a belief in something of which no man has knowledge. He holds that in such declarations silence upon what we do not know, and a statement of what we have knowledge of, as to a world of spirit (*man a spirit*), and a declaration of aims and purposes, would have

been sufficient, leaving unsettled problems alone, and going forward as a body united upon the things we do know and with the aims and purposes all hold in unity. He said that these beliefs were held by some as individuals, and that they took from Spiritualism its universality. Then, in closing, he said: "Are we to become as the churches, an isolated sect, contending with other and similar sects for supremacy, or are we to represent truth in its universality, and be leaders in the front ranks of spiritual progress?"

The afternoon address was by my inspirers, and at least one person was pleased, who came to me after the meeting with a radiant face and in German accent said: "Well, Mrs. Lillie, if old Ingersoll himself had been here he couldn't have got away with you." As I claim only to be the instrument, I may be excused for writing this quaint compliment.

Mrs. Howe followed with spirit messages, which were well received. The evening work we did not hear, as we were obliged to leave. Shall write again. Improvements have been made in the hall, and a large dining-room and kitchen added. There are earnest workers at Summerland.

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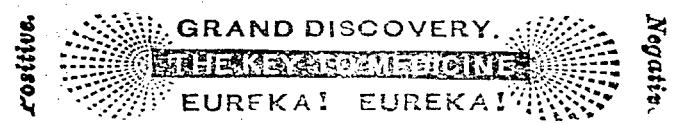
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It is also a fact that some have to struggle harder than others to rise, indicating that there are living principles in their natures which manifests unsolicited. Our struggle to subdue one kind and not another, proves that they are of two qualities—bad and good—analyzed or adjudged as such by that irrepressible monitor termed conscience.

It is also true that overcoming temptations or resisting the unwelcome manifestations, finally allays their activity, and an antithetical impulse is substituted therefor. A virtue is inherited for a vice. An opposing force or influence, self induced, has met the enemy and conquered him.

We know that the opposite of hate is love; of cruelty or selfishness, humanity; of envy or jealousy, charity and forgiveness; of uncharity, sympathy; of penuriousness, benevolence; of arrogance or false pride, humility or modesty; of sensual passions, self-denial or abnegation, etc.

Now, substituting one for the other is virtually meeting one living principle or force with an opposing one—the will or conscience being the creator of that higher force.

Does this not indicate that man is a bundle of forces, good and bad, and that his life's aim is to subdue the bad ones?

The status of attained results may be observed by the lessening of the influence for that combatted, and a close observer can not fail to note effects as he proceeds. It is interesting and gratifying, and superior to simply believing while groping in darkness concerning one's real condition.

Moral preaching may offer good suggestions, but self-knowledge in connection with it is a torch that lights the way to the aim sought. It makes morality a science, and an effective one under circumstances.

PRUDENCE VS. DARING.

A. RICE.

Reforms are bitterly opposed unless it can be shown that they can be effected without checking prosperity. And even the divine truths of religion are handled in such a way as to make them seem to consist with the most infamous schemes of the most scoundrelly men. So there is all the while operating a deadly influence that stifles all high thought, and all aspiration toward ultimate truth. Men smile contemptuously at those who hold that there is anything in the world more important than business. So prudence becomes a virtue, and daring, or even ordinary courage, is set down as the veriest folly. It is regarded as a crime to take any risks of the stock markets, or to espouse a cause unless there seems to be a good chance that it is a winning one. Success is the only virtue, and failure the only crime. Even the teachers of religion have some of them caught the spirit admirably. Preachers fear to shock their congregations by preaching the truth as they know it, and argue with themselves that it is better to take men as they find them, and to try to influence them gradually. Indeed, there is a general fear to use the influence lest in using

it we lose it. We are not told what influence is for if it is not to be used. There is undoubtedly this holding back. It is, of course, a low aim—that of the diver in Paracelsus. All that he wanted was his pearl. Here is the tribute to him:

Are there not, dear Michel, Two points in the adventure of a diver— One, when a beggar he prepares to plunge; One, when a prince he rises with his pearl? Festus, I plunge.

But the man risked his life—he would be all or nothing. What the world needs now is a little of the old, joyous recklessness, even if the aim be not of the highest. Perhaps after a while our literary men will give the world the lift it sorely needs. If the present conditions should become fixed, life would be a gloomy affair, except to those who become corrupted by the commercial spirit.—*Sch.*

Spiritualist Camps.

Seattle, Wash.—July 27 to Aug. 24. J.W. Smith, Sec., 1120 Pike St., Seattle.

Saugus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

Verona Park, Mo.—Aug. 1 to Aug. 25. F.W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Etna, Clark county, Wash.—Aug. 8 to 28. H.B. Allen, manager.

Franklin, Neb.—July 19 to Aug. 4. W. Shelburn, Franklin, Neb.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S.J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W.F. Randolph, Sec., Ashley, O.

Cassadaga, N.Y.—July 11 to Aug. 24. A.A. Gaston, Sec., Meadville, Pa.

Mowerland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass.

Haslett Park, Mich.—July 25 to Sep. 1. I.D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J.D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

New Era, Ore.—July 5 to 21. Lorena Lazelle, Sec., Oregon City, Ore.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich.—July 27 to Aug. 25. A.G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa.—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D.A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 31. A.P. Blinn, Sec., 603 Tremont St., Boston, Mass.

South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21. Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9. Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14. J.D. Griffith, Sec., 101 1/2 So. Broadway, Los Angeles, Cal.

Summerland, Cal.—July 26 to Aug. 3. William P. Allen, Sec.

Cedar Lake, Ill.—July 1 to Sept. 15. G.V. Cordingley, Pres., 3300 Wabash Ave., Chicago, Ill.

Queen City Park, Burlington, Vt.—Aug. 3 to Sept. 1. Newman Weeks, Rutland, Vt.

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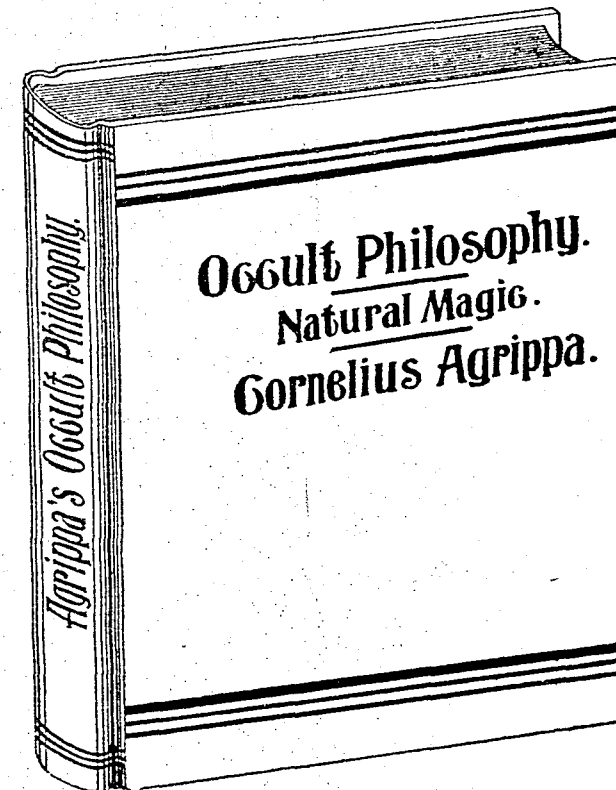
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Upper Left Arm	Air	Air	May 20 to June 21
Right Shoulder	Water	Water	June 21 to July 22
Right Side	Fire	Fire	July 22 to Aug 23
Right Hip	Earth	Earth	Aug 23 to Sept 23
Right Leg	Air	Air	Sept 23 to Oct 23
Right Foot	Water	Water	Oct 23 to Nov 22
Left Shoulder	Fire	Fire	Nov 22 to Dec 21
Left Side	Earth	Earth	Dec 21 to Jan 20
Left Hip	Air	Air	Jan 20 to Feb 19
Left Leg	Water	Water	Feb 19 to Mar 21

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The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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PHILOSOPHICAL JOURNAL

[Established in 1865.]

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Transition.—Mr. C. C. Cutting passed away at his home in Campbell, Cal., on July 20. He entered the spirit-world with a full knowledge that his friends were at the portals to welcome him.

The Oakland Spiritual Society met on Wednesday evening at Unity Hall, 856 1/2 Isabella St., the President in the chair. Dr. Palmbaum became entranced and spoke to Mr. and Mrs. Dye of Los Angeles words of welcome and hoped their sojourn in this locality would be pleasant. Mrs. Drake followed by speaking on the influence of darkened spirits; Mr. Preston and Mr. England spoke on the good Spiritualists can do. S. D. and Esther Dye, healers, lately from Los Angeles, both addressed the audience; Mrs. Cowell and Mrs. Amanda Smith gave some fine tests.

Vice-President Orth invited Spiritualists to join the Society, and one responded.

The Entertainment last Sunday evening at Woodmen Hall, Oakland, was well attended, netting quite a sum for the Temple Building Fund. Mrs. Carman Gray and others will give spirit messages next Sunday evening. There will be a conference meeting in the afternoon.

Prof. H. T. Shaw lectured for the Union Society at Fraternal Hall, Oakland, Sunday, July 27, at 3 p.m., to a large and well-pleased audience, the subject being "Borderland," which was intensely interesting. Mr. Carter followed with psychometric readings. May E. Stevenson lectured in the evening from the subject, "Our Spirit Friends—Where are They and What are They Doing?" and Mrs. Dr. Stewart followed with well-defined spirit messages.

Sunday evening, Aug. 3, Mrs. Stevenson will lecture on the subject, "What Relation has Love to Individuality?" and Mrs. Stewart will give messages.

"I Want all afflicted people to send me name and address, with date of birth, including one dollar, and I will send a package of the wonderful Vita Ore preparation, that lasts a month, and also I will give a full written reading to each. Address G. F. PERKINS, 1520 M St., Sacramento, Cal."

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

THE STATE CONVENTION.

OFFICIAL NOTICE

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.
W. T. JONES, Sec.

Spirit Photographs.

TO THE EDITOR:

Allow me the privilege of stating the experience I had with Mr. Edward Wyllie, the spirit photographer, 309 Eddy St., San Francisco.

I went there a total stranger. He did not know who I was until the pictures were taken. When I received the proof I found the face of my darling son taken inside the tucks of my waist. There never was an earth picture of him, but he resembles his sisters, father and myself so much that all friends recognize it. There also came on the picture the face of an old patient, and also faces of my healers, three in number.

I asked Mr. Wyllie if he would be willing to bring his camera to my office and meet a photographer there, one whom I knew who was very skeptical. He said he would do anything. He came to my office, but the photographer came too late, so we made another appointment and he came again. The photographer forgot his plates which he was to bring, so Mr. Wyllie made another appointment, telling the photographer he could bring his own plates and also his own camera if he would just allow him to go into a dark closet with him for a few moments, just allowing him to place his fingers on the plates, which was done. When they came out of the closet I asked the photographer if he was sure that no face could be placed on the plates. He replied that he had taken good care of that. Then Mr. Wyllie asked him if he would be satisfied if any spirit face would come on his plates. He said he would certainly. I sat twice and the photographer twice, and a face was developed on each of our pictures. I was well pleased and the photographer was puzzled. DR. NELLIE BEIGHLE.

In a Larger Field.

Passed to spirit-life from his home in Los Angeles, Cal., on the night of July 24, 1902, John H. Cotton, aged 62.

The deceased, a brother of the writer, was a veteran Spiritualist, and at one time very active in the service of the Cause. Consumption was with him almost a life-long malady; a cough, resulting from an accident, having set in at the tender age of 12. Rheumatism conspired to render the last years of his life a season of almost incessant physical torment. Though I am the last one on earth to sanction the idea of early (or violent) death, yet in his case the grim messenger came at least as a sweet release from pain.

On the night of July 26, the day on which the news reached me, just before I retired he came to me. First there was a beam or concentration of white light from a point above me, together with a ring, or halo, encircling my head. (This two-fold phenomenon comes almost nightly, and has for many months). Just before this bright light began to vanish, there appeared a cloud of darker hue, toward my left side. It drooped lower and lower, almost reaching the floor. Evidently the old conditions had not entirely cleared away. I had every reason to know that my brother was present, and blessed him accordingly. He accepted the blessing, and, rising, floated away in triumph. The experienced and thoughtful Spiritualist understands that such recognition may be of almost infinite relief to a tired spirit new-born under such conditions.

Fuller details of his life and particulars of his funeral will be given later.

"All the loving links that bind us,
One by one we leave behind us;
But the seeds of good we sow
Both in shade and shine will grow,
And will keep our hearts aglow
While the days are going by."

THOMAS H. B. COTTON.

GOITRE.

A Famous Michigan Specialist Discovers a Cure for Goitre That Is Positively Guaranteed Use It at Home.



Why will you suffer with this dangerous and disfiguring disease when there is a treatment at hand that is positively guaranteed to cure it? We have cured thousands of cases after all else had failed and can cure you. Miss Lizzie Evans, of 3553 Caroline St., St. Louis, in writing to the Doctor, says: "When I began taking your Goitre cure all hope was gone. I had tried everything I could hear of and was constantly growing worse. My neck was a horrible sight and often caused me much distress. Wonderful to say I am now in perfect health and have been since taking your treatment nearly two years ago." Do not experiment with "Free cures" and worthless nostrums but write at once to the Anti-Toxin Goitre Cure, 29 Minty Building, Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the remainder of your life. If you have a friend with this malady do them a lasting kindness by sending us their name and address. Write to-day.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. E. S. Lillie is engaged as the speaker for the present season. Vacation from July 15 to Sept. 15.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. E., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.

The Experiences of John Brown,

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which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

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Is an 8-page paper, printed on the Cassa daga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published on the First and Fifteenth of each month at 50c per year.

SUNFLOWER PUB. CO., Lily Dale, N. Y.

The Watseka Wonder.

A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens. Also, a case of Double Consciousness in Mary Reynolds, by Rev. W. S. Plummer, D.D. 54 pp. 15 cents.

For sale at this office.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Mrs. Ada Foye held a meeting last Sunday evening at Covenant Hall, Odd Fellows' Building, which was crowded to the doors. Mr. W. T. Jones presided and Mrs. Sadie Cooke was organist. Mrs. Foye's lecture was on "Borderland" and her guides gave a description of employments in the spirit-world which proved to be very interesting. In the seance which followed, spirit messages were received which were very convincing and demonstrated spirit return and communion. The large audience was well pleased. Next Sunday evening she will hold a meeting in the same place.

John Slater gave a seance at 117 Larkin St., San Francisco, last Sunday evening, giving his usual clear-cut messages to a full house.

Mrs. C. J. Meyer read flowers and articles psychometrically last Sunday evening at her hall, 335 McAllister St., San Francisco.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Mrs. Eberhardt gave spirit messages last Sunday evening at her hall, 3250 22nd St., San Francisco, to a well-pleased audience.

Mme. Young, after a pleasing lecture by Mrs. Sarah Seal, gave demonstrations of a future life by spirit messages and Psychometry to a large audience at 605 McAllister St., San Francisco.

The Boy Orator, Chas. J. Anderson, is interesting the people of Napa, Cal., in the New Thought and progressive ideas of our times. He is lecturing for the Metaphysical Society, of which Mrs. Lillian M. Parkins is the leader.

Mrs. Sanford Johnson, independent slate-writer, is now located at 131 1/2 So. Broadway, Los Angeles, Cal.

Mr. and Mrs. S. D. Dye of Los Angeles are still in San Francisco, and are located at 468 Ellis St.

A Gentleman wants comfortable home with plenty of work. Wages no object. Has very best of reference as teacher, including shorthand. Inquire at this office.

Mr. and Mrs. Howe of Boston are open for engagements in Central and Northern California, and those wishing to have the assistance of good speakers and mediums should correspond with them. They can be addressed in care of this office.

Mr. Henry Harrison Brown, editor of *Now*, has returned from his vacation and will soon resume his Sunday evening meetings, due notice of which will be given in the JOURNAL later.

ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 60 cents. — For sale at this office.

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 9, 1902.

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No. 32.

ASPIRATION.

Oh, inspiration's holy power,
Speak through our lips in every hour,
And let our inmost souls e'er burn
With Love's pure fire, from out that urn
Within the spirit's holy shrine,
The home of Love and Light divine.
Speak! sacred fire divinely burning,
And ease the hearts for peace now yearning.

Oh, speak in Truth's clear trumpet tones,
And still the stricken heart's sad moans,
Speak thou in Love's low tones that thrill
Through troubled hearts thy "Peace, be still!"

And lift us up above the gloom
Of earth's environments, and tune
Our souls to holier, sweeter lays,
That voice forevermore Love's praise.

LIZZIE DUCKER LYNES.

Portland, Ore.

BORDERLAND

Haunted House.

The news that Lady Grey Eger-ton, nee Miss Cuyler of New York, whose husband is one of the new peers, is about to occupy the famous haunted house in Berkeley Square, will interest many to whom the blood-curdling tales attaching to that residence are familiar. Of the numerous stories which have found their inception in the atmosphere enshrouding this old dwelling, perhaps not the least gruesome is the one which caused its final abandonment to the rats and mice.

At the period in question, the house had been leased by a nobleman for a term of years. With his wife and family he had been permitted to reside in the place undisturbed by spirit influences, provided a certain room on the third floor, facing the rear, was left unoccupied. It had taken the family some time to arrive at this conclusion, but certain unfortunate occurrences which invariably followed upon anyone tenantry the room seemed to make this state of affairs plain. These culminated in the case of a servant to whom the room was assigned, and who suddenly became a raving maniac. As the nobleman was aware of the unpleasant reputation borne by the house, he thereupon decided to close the room up; and unoccupied it remained until the final horror which drove him in all haste from Berkeley Square.

Briefly told, the circumstances which brought it about were these: The nobleman happened to be entertaining a large party of guests, when there unexpectedly appeared from foreign service an officer who was a very old friend of

the family. When in England on previous occasions it was his custom to pay a first visit to the nobleman in question, either at the latter's country place or at the haunted house in Berkeley Square.

Much disappointed, then, was the nobleman, when, on welcoming his friend, he was obliged to explain that there was not a room vacant in the house. But as the next best thing to be done he suggested that one could be engaged at a hotel near by for sleeping purposes, and that otherwise the friend must make his home with the family.

But the officer seemed to have a decided aversion to this plan. He declared that he was willing to camp in any corner in the house rather than put up at a hotel. Then he remembered the haunted room. Was there anyone in the haunted room? he asked.

The nobleman was obliged to say that it was still kept unoccupied, and by his manners plainly showed that he much preferred it to remain in that condition.

At this, the officer laughed heartily, declaring that in the haunted room he intended to sleep, and woe betide any one who presumed to interfere with his repose, for he had a pistol with him, he explained.

For some time the nobleman tried to argue his friend out of the purpose, but as the old soldier

announced the alternative of either sleeping in that room or never again accepting the nobleman's hospitality, the latter at last yielded. So the room was made ready for the officer's use, and late at night, after many jests had been exchanged among the men of the party, he retired with the boast that he would like nothing better than an interview with the troublesome spirit.

But however lightly the guests were disposed to treat the matter, it seems their host was far from being at ease. As it happened, his dressing-room was next to the one in which the officer had taken up his quarters, and he decided to watch for a time, in case anything might happen. As he subsequently related, wrapped in his dressing-gown, he read, smoked and listened for several hours without hearing any disturbing sound, until, in fact, the gray light of early dawn was beginning to steal in through the shutters. Then, as he felt too sleepy to keep the vigil any longer, he was about to retire to his room when he thought he heard a low groan. He listened intently, when he distinctly heard another groan, which undoubtedly came from the haunted room; and then suddenly there rose a single, wild, unearthly cry that penetrated to every corner of the silent house. This was quickly followed

by the report of a pistol, another groan as of a person in extreme agony, and all was still as before.

Long before the report of the pistol had died away, the host was battering at the door of the haunted room, which was subsequently found to have been bolted as well as locked. Quickly he was joined by the aroused guests and terrified servants, and by their united efforts the door was finally burst open. There a gruesome scene was disclosed! The officer was found lying half out of bed, as if he had been furiously attacked in the act of rising. On the bedclothes were stains of blood issuing from a wound above the heart, which appeared to have almost immediately caused his death. His features were distorted, and about his neck were marks resembling those of fingers. Beyond this no further evidence as to how the wound was inflicted was forthcoming. True, he might have shot himself unintentionally, as the pistol was found lying on the floor within reach of his hand. In any case, the house was promptly vacated, and remained untenanted for many years.

M. G. WHITE.

A Baby Prophet.

The San Francisco Call of July 31, 1902, contains this in a telegram from Washington, D.C.:

A letter has been received by Solomon Berlin, a merchant of this city, conveying the information that the millenium will come in 1905. Berlin's letter came from his father, who lives in Russia. It relates that a child three months old living in Warsaw, recently began to talk. The child was left for a few moments by its mother in charge of a seven-year-old daughter. The daughter became frightened at something and began to cry.

The baby thereupon startled her by exclaiming: "Don't cry; mamma will be back soon!" This speech from the three months-old child scared the girl and she summoned her mother. When the mother arrived the child said: "Send for the rabbi." To the rabbi the precocious infant uttered clearly a prophecy to the effect that in one year from that time there would be a great war between the world powers and that in three years the millenium would arrive.

The letter relates that the prediction has created great consternation among the Jews of Russia. Several Hebrews were interviewed in regard to the alleged prophecy. They said that according to Torah the millenium is due in about three or four years, and they consider the Warsaw child's prophecy as a reminder of its approach.



The Summer Outing—Pleasures of Swinging.

Mme. Montague's Seances.

On Wednesday evening, June 18, my wife and I had the pleasure of being present at Mme. Florence Montague's last London seance for the season. Throughout the Winter and Spring there have been full, generally crowded, attendances at these gatherings, but on this last occasion the drawing-room was much too small to accommodate all the sitters, many of whom had to be seated in an adjoining room, while a number of applications were perforce refused.

Upwards of 60 written questions were submitted, and, in each case, Mr. Montague, who always reads the questions aloud, could scarcely get through the question before Mme. Montague commenced her truly wonderful answers. After more than an hour had been thus spent, psychometrical readings were commenced and continued until 15 were given. Among the audience were many strangers, several of whom were successful in obtaining readings, which, in most cases, were dramatic in the exactness with which past events were described.

One of the first articles chosen was a lady's watch, which, said Madame, had been worn by a man who had been engaged in a lawsuit, which he had won, though his opponent had striven hard, and apparently almost successfully, to defeat him on technical grounds. The owner of the watch, a perfect stranger, admitted that the statements were quite correct.

Taking up another article, Madame said the owner must have been in India, and at the end of the "reading" the lady who claimed the article said she had lived some years in Ceylon. "That is pretty near India," replied Mme. Montague.

A necklet was another article chosen, and this the medium said belonged to a lady who was very anxious respecting a position which her husband wished to attain. A temporary position, she continued, either would be almost immediately or had been very recently offered to him, and he would do well to accept it, as it would be a stepping-stone to something higher. The husband's qualities were described, and among other things it was stated that he spoke fluently in more than one language. At the close of the reading, the lady's husband, who was present with her, stated that he had, as a matter of fact, been offered just such an appointment as that described, two days previously, and that he spoke Spanish. It was the first of these seances that he attended, and he had never seen Mme. Montague before.

These instances which I have quoted are typical of the whole of the readings, and the appreciation of the crowded audience was repeatedly manifested by hearty applause.

The answers to mental questions which followed were also very successful. One young man, apparently, put a "puzzler," for Madame, looking at him, said the answer was not clear to her, but the symbol was "wheels within wheels all going very fast," and she asked if that symbol was in any way appropriate to the question. "Well," replied the young man, "I was really asking three questions." No wonder the answer was somewhat doubtful; but what a wonderfully realistic symbol!

It is, we learn, necessary that Mme. Montague should have rest

and change, and so the public seances on Wednesday evenings are discontinued, and in a short time she is to pay a visit to Canada. To most of the audience, therefore, the meeting of June 18 was of the nature of a "send-off," and in bidding her farewell the heartfelt wish was expressed by all that she might have a truly happy and prosperous time. It is certain that a warm welcome will await her on her return, for during her stay in England Mme. Montague has won her way to the hearts of all who have had the good fortune to be brought within the sphere of her influence and her charm.—R., in *Light*, of London, England.

Religion of Chas. R. Darwin.

J. P. COOKE.

The "Life of Charles R. Darwin," by his son, Francis, contains a chapter upon Religion, which, as well as being of interest in itself, gives us some valuable details regarding the theological views of the great naturalist.

Mr. Darwin declares that, "In my most extreme fluctuations I have never been an atheist, in the sense of denying the existence of a God. I think that generally, (and more and more as I grow older), but not always, that an 'agnostic' would be the more correct description of my state of mind."

Agnosticism is not know-nothingism in the sphere of religion. But it shows a suspense of judgment, an unwillingness to pronounce upon the subject of causation in nature.

He has said that he considered the whole theme as above or beyond the scope of man's intellect. Yet he regarded God as the most reasonable hypothesis. He regarded this as all other subjects, in the cold daylight of the intellect. To a German student correspondent he wrote that "He considers the theory of evolution is quite compatible with the belief in a God; but that you must remember that different persons have different definitions of what they mean by God." This is wise and cautious.

Dr. And. P. Peabody of Harvard said that from many passages in the writings of Mr. Darwin he believed him to be a Theist, many of his expressions seeming quite inconsistent with other views.

It is possible that he agreed with the English Deists of the earlier century. They did not go so far as to say that no revelation from Deity was possible, but they did go so far as to say that no revelation could be proved by historical evidence.

Darwin's belief was, like theirs, in natural law. Their system had its root in the idea that the will of Deity expresses itself in the established habits of the universe, and that a faithful worship of Deity consisted, not in rites, or prayers, or priestly observances, but in a faithful conformity with the conditions of life, a compliance with the laws of the universe, as they were understood.

When discussing pessimism, Mr. Darwin, on the whole, pronounced himself a moderate optimist. He rejected all the "sentimental" or emotional arguments, but at the same time he recorded his opinion that the arguments drawn from reason were more cogent with his mind. This was very natural to him; he seems to have had no gift for meta-physics. He was a great

observer—a careful collector of facts in evidence.

He never could bring himself to regard this immense and wonderful universe, including man with his capacity of looking far backwards and far into the future as the result of blind chance or of necessity. Among agnostics he leaned toward theism; at times he deserved to be called a theist. He was very conscientious, never using words lightly. He said: "I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us, and I, for one, must be content to remain an agnostic."

He does not speak as if the conception of Deity as the immanent life throughout the cosmos were tenable or had ever engaged his thought.

With cogency he asks: "While I am shooting a bird for food, the lightning is destroying a good man. Do you believe that God designedly killed that man? Many believe so, but I can not and do not. If you believe so, do you believe that when a swallow snaps up a grout, that God designed that that particular swallow should snap up that particular grout at that particular time? I believe that the grout and the man are in the same predicament. If the death of neither was designed, I see no reason to believe that their first birth or production should be necessarily designed."

Mr. Darwin saw many of the difficulties of regarding the cosmos as the sport of chance—a happy (or unhappy) accident of the atoms.

The idea of God regarded as the law and life of the universe which is planned we know not how and which, pursues its development along paths which appear to transcend our senses and our intellect, accords with Darwin's dictum: "The theory of evolution is quite compatible with the belief in God."

We may supplement this cautious view of a thinker and observer with a reflection on Herbert Spencer's sneer at "a hundred million pagans masquerading as Christians." This is merited by the popular idolatry of Europe and America to-day.

It is a demonstrated thing that the popular religion is merely professed. It is a mask, a screen, an appearance. It stands for nothing; it is a mythology—something that hangs in the air, to be dreamed of, to be talked of on Sunday; to be discussed in sermon and tract; but nothing to be believed in. Nay, it is hypocrisy, a hollowness, a sham. But how could anything better be expected? Does not the professed theology of Christendom, by its fundamental positions, undermine morality? Is it not essentially inimical to natural virtue and sincerity? Look at its dogma of depravity; consider its teaching respecting the award of hell or heaven; note its appeal to the lowest form of selfishness; carry out to its conclusion the doctrine of imputed merit or righteousness as a substitute for personal goodness. Push to its logical result the dogma of supernatural grace, by which the priest in one church, or the pastor in another, encourages men to think that their natural actions can be passed over, or covered up; that men have merit or demerit, not according to the qualities that actuate or animate them, but according to the qualities of another being who becomes by faith a substitute for them.

Is it possible that beliefs like these should be professed soberly and entertained for a thousand years, and that the moral virtue of the human world should endure the strain? Is it possible that men should have faith in themselves, in their own conscience, in the living power of the will, in the qualities that adorn, beautify and sustain their nature, faith in their capacity to make this world better, when all the time they are professing not to believe in themselves at all; when they are disavowing their own virtue, flinging themselves down and trusting that a redeemer will save them from the consequences of their own deeds? Is it possible that such man-made schemes, such opinions as these, should do otherwise than lead to just such results as we see—imbecility, fraud, neglect of duty, contempt for moral obligation?

Is Spiritualism a Religion?

LIZZIE DUCKER LYNES.

Spiritualism, to do the work which Infinite Love assigned to it, must be held up as a religion, not as a science, or a philosophy, alone, though it is both. As a science, it gives us a collection of undeniable facts; as a philosophy, it classifies them, studies into the causes of the phenomena, and thus has given us a scientific platform on which to stand, while we present Truth to the world. Spiritualism, as a science and a philosophy, meets the requirements and satisfies the demands of reason, but the soul does not reason—it knows by intuition, and so is not satisfied with mere intellectualism, no matter how wisely uttered. And why?

Man is of necessity a religious being; man is instinctively a worshipper. Religion is simply the attitude of the individual soul toward the All-Good or God; the soul is the very home of God. Within each soul is a spark of the Infinite Spirit of life—a spark that will grow and unfold through interminable cycles of progress. That spark, quickened, active, glowing, will never be satisfied until the "at-one-ment" is made between itself and the Infinite Spirit from which it proceeded.

Man is by nature a worshipper—worship is the God-principle reaching out through man after its own, the God in Infinity. God is spirit; then, if Spiritualism be rightly named, it teaches of God; hence, it must be, first, last and all the time, a religion. So in all kindness and a spirit of fraternal love, I would say that before we fill our halls and build an organization that will command the respect of the masses, we must treat it and teach it as a religion.

What have we been doing in these 50 years, since Spiritualism, this great searchlight, has thrown its bright rays athwart the darkness of superstition's stronghold? We claim to have converted millions to our truth, and there is not the slightest doubt in my mind but we have. Yet where are they? And echo answers. Wherever I ask the question, I meet with the same reply: "Go to the broad-gauge churches; they're full of them." I wonder can we not tell the reason? We know a great many are there because of social and business interests, because the church throws the mantle of fancied respectability about them; but may there not be another reason? Have we, at all times, been giving them soul-food from our rostrums?

All too often, the capacity for creating a sensation has been the test applied to our platform workers, and if they failed there, they were immediately relegated to a back seat. Man is a worshipper; man is a religious being; and if we have been so fortunate as not to have driven them away altogether by our sensational methods, often we give them only cold scientific facts that feed the intellect, but will not satisfy their soul-hunger, nor quench the spirit's thirst. The teachers upon our rostrums must have their own souls awakened before they can feed other souls; they must be touched by the Divine Fire from Heaven; they must be quickened by the living spirit of Love, until they thrill and burn, and glow and radiate the scintillations of Life that glow upon their own soul's altar with such fervor that they will awaken into activity the Divine Spark within the souls of their hearers.

When we, as spiritual teachers, can do that, we will be in very deed and truth that which we symbolize—the mightiest factor ever sent out by God to do battle with superstition, bigotry and error, and all the hosts of darkness; but we must first be ourselves, fed with manna from the evergreen tree of Life, before we are prepared to feed others.

Portland, Ore.

No Difference.

ARTHUR F. MILTON.

The New York Magazine of Mysteries for August says:

"The spirits, as a rule, object to the spread of light and truth, while the angels do not. There is a great and wide gulf between a spirit and an angel."

There is no more difference between a spirit and an angel than there is between the writer of the above paragraph and an imbecile, which is very little.

WHAT IS OUR AIM?

TO THE EDITOR:

This is the question that we Spiritualists should ask ourselves. Is it enough that we should only strive to teach and demonstrate immortality? Is it enough that we should simply seek to communicate with our loved ones gone before, and receive counsel and guidance at their hands? Is there nothing for us to do for ourselves? Why—yes—some one says—progress. Now, what is progression? Is it acquiring a species of mental goodness, heart goodness, a spiritual development of some kind that is independent of matter? How can it be independent of matter, when all expression must be given through material. We can not conceive of Soul as being divorced from matter. It must receive, perceive, and express itself through material. How important then, for us to raise the grade of that material to as high a standard as possible. Are we doing it? Our bodies are made of the food we eat, water we drink, air we breathe; everything we put into them, on them, or the influences surrounding them, make an impression. Do we think of this? And if we do think of it, are we aiming upward? Have we the strength of mind, of will, to deny ourselves gross pleasures for the sake of spiritual growth?

How about that liquor and tobacco habit? And the intemperate craving for sweets? And the use of flesh as food? We surely all know that as soon as life and body are separated, decomposition commences. Can decomposing animal matter be called an uplifting, spiritualizing food? Does not the use of such food desecrate, degrade, and blunt the finer

sensibilities of the instrument through which the beautiful Soul is striving to express itself?

And how about the spiritual penetrability of a body so fed? Look about us; note the difference between flesh eaters and those who abstain. Oh, but there are many Spiritualists, and many fine people who eat meat! Granted. But would not the discarding of that meat serve to raise the spiritual status of those very same good people? Can a man be so good he can not grow better? Can the progression that we are all after cease? It certainly will cease if we place our bodies in such condition that an influx of spiritual influence is impossible. And if we desire the best we must make our bodies pure and sweet, in care and material, as well as be pure in mind.

The first thing, then, that we should seek is to build well. It looks selfish, some one says. We answer no, not so—for in building well all things shall be added thereto. Love and kindness for all mankind—mercy and protection to all living creatures. A new heaven and a new earth. Let us seek this new heaven and this new earth, remembering that the elevating of the mass comes from the growth of the individual; and that as Spiritualists it is our duty to take the foremost step in bringing about this spiritualizing influence. Let this be our aim, from now henceforth.

JESSIE S. PETTIT FLINT.

Key Thoughts.

LUCY A. MALLORY.

If you would have spiritual unfoldment, be worthy.

The man with "Heaven within" makes Heaven wherever he goes—he is like the man who is inherently clean, no dirty place remains dirty where he locates.

Those who believe in a close-by Devil, also believe in a far-off God. It is only when they will realize the God (Good) within, that their companion Devil will disappear.

The easiest way to control the mind is to learn to keep silence in the presence of inharmonious forces. Discordant speech dissipates your powers, and gives up the control of your mind to inharmonious influences.

Every man who has lived in the world has left in it his quota of happiness or misery, and this is continually making the world better or worse. The greater the number of people become who lead good lives the nearer the millennium we are.

The attitudes of courage, health and strength are different from those of fear, sickness and weakness. Maintain a bold front toward all things, even against death itself, and the shadows will flee away. "Assume a virtue if you have it not," and, by and by, you will grow up to your better ideal.

Nature never "forgives" the sowing of evil seeds—she always rewards the sower with a crop.

You are at-one with all things through Love; you are against all things through hate.

It is with the mind as it is with fire—controlled, it destroys everything that is good and useful.

Whatever we are conscious of, that we are. Our spiritual strength comes from doing the good we know—not putting it off until some other time, for that puts the good at a distance.

The God or Good-man belongs to the present tense—"I am"—"The Great I Am"; the weakling ever says: "I was," or "I am going to be." He bewails the past, and lives in fear of the future, instead of recognizing all strength in the now. The more we realize that all possible good for us is in the universe now, the more it will be ours. Good is close to us or far away according as we mentally approach it, or put it away. *World's Advance Thought.*

Of-Repeated Outrages.

TO THE EDITOR:

The account of the funeral of Dr. Treadwell, as given by Mrs. R. S. Lillie in the JOURNAL of July 26, is only another instance added to the long list, which makes it sadly true, that in some cases "the dead have no rights that the living feel bound to respect." Prof. Robert Hare, of Philadelphia, in his last sickness, requested that a healing medium come to see him; but it was not allowed; and his Spiritualist friends were not welcome callers during his sickness, and took no part at the funeral.

The grand old Spiritualist, Rev. John Pierpont, was President and presided at the National Convention held in Providence, R. I., in 1869. He passed suddenly to the higher life 3 days after at his home in Boston. A Spiritualist funeral was not allowed. One special Spiritualist friend present was granted the privilege of making a few remarks at the close. Such treatment has not been confined to the Spiritualist families. I have known children to have conservative, bigoted orthodox ministers attend the funerals of their parents, who were life-long Universalists.

NEWMAN WEEKS, Rutland, Vt.

Re-incarnation or Hell.

ARTHUR F. MILTON.

It seems strange that with the fading of the hell-doctrine, re-incarnation should be looming up, preached and believed as though it stilled a desideratum in the soul.

Whether true or not, it may be a good thing to believe by some people—especially such who are intuitive or sensitive enough to feel that there is a future life, yet not spiritual minded enough to control themselves or strength enough to resist the temptations of the world. It is this class who does not believe in hell, and having nothing to fear from a thermal atmosphere in the future, it considers reform a sentiment or a thing belonging to that future life.

We have learned that hell is only a figurative expression of soul-suffering. But it may be hell for all that—if not worse than the literal structure. So we may learn that re-incarnation is a figure or metaphor of an underlying truth that has all the trials connected with it as promised.

It seems that some kind of hell is needed to reform a portion of humanity, and re-incarnation is no worse than the older ideal—if not an improvement on it. Both seem to come from the beyond, and we don't know but that the spirit-world is better able to judge of the needs of reforming mankind than we mortals do. If so, we cannot stem the tide in that direction. It may prove a saving grace in substitute for something else. If not true, it will not harm those who have been reformed or "saved" by it—even if it should only prove a figure of speech of something akin to it, after they reach the immortal spheres.

A Thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far-reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor

in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man to be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, and one man's hurt is an injury to all. Since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and a helping hand whenever opportunity affords. — REV. GEO. H. HEPPWORTH.

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Southern California Spiritualist CAMP-MEETING.

The Spiritualist Camp Meeting Association to be held at Sycamore Grove, Los Angeles, will formally open on Aug. 17 and continue until Sept. 17. The committee in charge express themselves as highly pleased at the prospects of having a successful camp-meeting, and the management have endeavored to secure the best talent available. The speakers and mediums already engaged have long been recognized as leaders of the highest order in the Spiritualist ranks, and will sustain the high reputation gained in former meetings of the Association. An illustrated program giving full details has been issued and can be secured by addressing Mrs. Nellie Howell, 139 West Fifth St., Los Angeles Cal.

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SAN FRANCISCO, AUGUST 9, 1902

Cleveland, Ohio, has put itself on record as a persecutor by ordering all clairvoyants either to leave the city or stop that business.

Moses and Mattie Hull are at Camp Pleasant and will be at Waukesha, Wis., from Aug. 12 to 31. After Sept. 7 he is to be at the Los Angeles camp.

The Summerland Camp closed last Sunday. The Los Angeles camp opens on Aug. 17. See notice in another column. A very nice program of the latter is issued showing the talent that will be employed there during the season of 1902; copies of which can be obtained of Mrs. Nettie Howell, 327½ So. Spring St., Los Angeles.

Dr. Javal, of the French Academy of Medicine, who is sightless, denies that Nature compensates blindness by increased sensibility of touch and hearing, but contends that when a person is blind, an extra development takes place in a sixth sense, which is latent in all persons. This sense, which has been called the sense of obstacles, acts by the perception of certain warm and indefinite vibrations. The seat of the sense is believed to be placed in the forehead.

Mr. W. J. Colville has returned from England and will spend several months in the East visiting camps and lecturing in the larger cities, and then expects to return to California at the approach of Winter. He will visit Onset and Cassadaga camps and can be addressed in care of the *Banner of Light*, 204 Dartmouth St., Boston, Mass.

DO NOT DROP.

One of the most needful lessons to cultivate is not to drop in your thought, says the *Forward Movement Herald*. No matter how disappointing, do not allow your vibration to drop. Look out; look up; look forward with hope, not back with disappointment. Every time you drop, your vibration lowers and you cut off the possibility of help and inspiration. No matter what comes, never break your hopefulness and joyfulness, because like a boatman suddenly dropping an anchor in the swift movement of the boat, there is great danger—physical and mental danger, from the sudden jar, sudden drop, which is thus accomplished in the mind, in the thought. This is the secret of all bodily weakness.

When you drop from a higher to a lower vibration, you do not belong on that lower plane, hence become a prey to vibrations existing on that lower plane—the vultures that devour the carcass. Hence the danger of dropping.

The Tenth Annual Convention of the National Spiritualists' Association will be held at Boston, Mass., on Oct. 21, 22, 23 and 24, 1902. Business sessions each day at 10 a. m. and 2 p. m. At 7:30 each evening, grand public meetings will be held, at which addresses, spirit communications, music, and other spiritual and mental attractions, will be presented. Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip.

To Work Out our destiny requires that we meet the obstructions of life with firmness and fortitude. To glide evenly over life's pathway, requires no effort and brings no reward. But to conquer our adverse conditions develops the manhood and exhibits character, development and growth. "To him who overcometh" is given "the white stone," the "new name," and enters the new life as a victor. He has conquered "fate," and made a destiny for himself. His name is emblazoned on the "Book of Life," he is fed on "the hidden manna," and is "clothed with the sun," and, like that orb, shines in eternal brightness!

Jonah and the whale, as a story in the Bible, has been a stumbling-block to many who might otherwise have believed in the miracles therein recorded. That story was too "fishy," however, to be swallowed by thinking persons.

By a telegram in the morning papers last Sunday we are informed that John McGarvey, president of the Bible College of the University of Kentucky, and a Methodist preacher, delivered a lecture before the Young Men's Christian Association on Jonah, and endorsed the Bible account about the whale (or great fish) swallow-

ing Jonah and after three days turning him out alive on an island. This, he said, was done to teach him a lesson so that he would obey the mandates of Jehovah with alacrity after that.

Mr. McGarvey might just as soon have believed that Jonah swallowed the whale as that the whale swallowed Jonah, if it had been so recorded, but the story is more than the ordinary person can swallow, even though it may be found in the Bible.

Life, as it is often asserted, may be a "dream"—but when it comes to paying the daily increasing household expenses of living—there is much of reality about it.

Intellectual Giant.

During the last days of June his numerous friends on the Pacific Coast had the great privilege of entertaining Prof. John Uri Lloyd, the renowned psychical scientist and occult writer. The most remarkable of his strange books is entitled "Etidorhpa," a psychical romance, recounting the extraordinary adventures of "The man who did it." The story proceeds on the theory that the human mind has capabilities of which it is yet unconscious, and that the strange phenomena now made use of by occultists will some time be shown to proceed from natural laws not yet understood.

The subject of the story is followed through the great and beautiful underworld, where he is introduced to the physical and psychological mysteries of life and nature, all of which are explained as results of natural laws.

It is a creation quite outside of ordinary fiction. If, as some hold, it contains more truth than fiction, its truths are of a kind not credited by the majority. Physically, Prof. Lloyd is built on the narrow gauge plan and short in weight, but intellectually he is a veritable giant.—*Pacific Vedantin*.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

HELIOCENTRIC EPHEMERIS, from 1851 to 1904, by R. Hollingsworth, Minneapolis, Minn. 125 pages, neatly bound in cloth. Price, \$1.00. For sale at this office.

Astrology is one of the oldest of the sciences, but, like many others, became almost lost to the world during what was termed "the dark ages," and is now again gaining favor and emerging from under the clouds of darkness which enveloped it. Heliocentric Astrology differs from the Geocentric in that it considers the sun to be the center around which all planets revolve. Geocentric regards the earth as that center. "Raphael's Ephemerides," published annually for more than 100 years, are figured on the Geocentric system, and these cost 35c for each year.

This book contains tables showing the position of the planets on the Heliocentric system for over 50 years, and must, therefore, prove a very convenient and comparatively cheap aid to those students of that system. It is nicely printed on good paper and well bound, making a volume for ready reference at any time.

The Review of Reviews for August contains a character sketch of the Right Hon. Arthur J. Balfour, the new British premier. Mr. W. T. Stead relates an interview with Geo. Frederick Watts, a British artist, who has been awarded a membership in the new Order of Merit by King Edward VII. 25c. 13 Astor Place, N. Y.

The August number of *Mind* opens with an article by Mrs. M. E. Cramer called "My Spiritual Experience," which is accompanied with a half-tone portrait and biographic sketch of the author written by Charles Brodie Patterson. This is followed by a paper on "Jesuitical Occultism," by Dr. J. R. Phelps. Eugene Del Mar contributes an essay on "The Conception of Unity." An interesting article on "The Art of Enjoying" is from the pen of L. C. Ashworth, etc. 20 cents. Alliance Pub. Co., Fifth Ave., New York.

VEDANTA PHILOSOPHY—Lectures by the Swami Vivekananda on Jnana Yoga. 357 pp. New York: The Vedanta Society. Price, \$1.50. For sale at this office.

The author in the preface says: "Vedanta Philosophy regards the religious tendencies of mankind as being of four main divisions, the dividing lines not being necessarily sharply defined, for more than one of these tendencies may be found in one individual. Broadly speaking, there is a large class of men who seek to express their religious ideas through ethical work, through constant effort to help and uplift their fellow-men. Then there are others of a strongly devotional character, who find in love and worship the satisfaction of their religious needs. Others again, of more mystical nature, prefer to realize their ideals through concentration and meditation. Lastly, there is a class of men, strongly analytical natures, who must have the sanction of logic and reason for every belief, and who, therefore, take the path of philosophy and discrimination.

The books of Swami Vivekananda already published have been intended to meet the inquiries of the first three classes of men. The present work is adapted for the first class, the philosophers. *Jnana Yoga* is, as its name implies, the *yoga*, or method, of realizing our divine nature through wisdom (*Jnana*). Wisdom is knowledge in its ordinary sense, although it includes it. It is that higher knowledge which is self-illumination. This is equally the goal of every *yoga*, or method, the difference lying only in the path chosen for reaching that goal.

The present volume consists chiefly of lectures which were delivered in London, England. Two were given in India, and are consequently new both in England and in this country. The lectures deal with the teachings of the Upanishads, which contain the essence of Vedanta. Some of these Upanishads are among the most ancient of the Hindu Scriptures, and show

a wonderful insight into the great truths underlying aspiration. It is because Vedanta is a religion of principles, not of external authority, that the late Professor Max Müller said of it: "Vedanta has room for almost every religion; nay, it embraces them all."

As the noted author of this book, Swami Vivekananda, passed to spirit-life on July 24, in Calcutta, India, his lectures given on the earth-plane are now ended, and hence this book will be read with more than ordinary interest, for it reports many of his later and very talented discourses. During his several visits to America Swami Vivekananda made thousands of personal friends, for he was a brilliant lecturer, full of magnetism and enthusiasm.

REVELATIONS from the Eternal World, given to one of the Mystic Brotherhood. Springfield, Mass.: Star Publishing Co., 91 Sherman St. Price, 20c; postage, 2c. For sale at this office.

This pamphlet of 64 pages embraces explanations of the beings that create worlds, and the motives of creation. Also a true exposition of the ancient Hebrew revelations, by the seers and prophets of Israel. Perhaps the reader will be interested to know how it is possible for those who have been in the spirit-world so many centuries, to make their thoughts intelligible in earthly language.

It is a law of the spiritual nature that all thoughts, experiences and memories are recorded in the inner consciousness of the soul. The memory itself is not capable of extinction, although it may be long dormant. When it is aroused, the sensation is often just as vivid as when first experienced. It is then capable of transmission by the process of thought-vibration, a method of action in the spiritual world analogous to the transmission of signals by wireless telegraphy in the electrical world.

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"Prosperity is the Issue" is the title of the great speech of United States Senator Jacob H. Gallinger of New Hampshire, recently delivered in the Senate at Washington. The speech has been issued in document form by the American Protective Tariff League. Send postal card request for free copy. Ask for Document No. 75. Address W. F. Wakeman, General Secretary, 135 West 23rd St., New York.

The Occult and Biological Journal will close its second volume with the August number, then the name and character of that periodical is to be changed. Its name will be the Bible Review, and its character the esoteric teachings of the Bible.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Notes from Napa Valley, Cal.

On the morning of July 21, as I looked toward the beautiful hills, which are all crowned with live oak, I saw between me and them a large golden sun; it was as large as our own beneficent light and life-giver (which had not yet arisen), but had a softer and more self-centered glow—its outline being perfectly smooth, no rays shooting out! I wondered much what meaning this new and powerful symbolic vision could hold! Before night I was surprised and delighted almost to speechlessness by finding centered here and already at work, Mrs. Lillian M. Parkins, whom I had met in Los Angeles, before I came North. She has come here by angel direction and is establishing here a wonderful work; by her pure, sweet spirituality and her entire devotion she is attracting interested attention from a fine class of people, refined, cultured, intelligent, hungry and eager for the bread and the waters of life, of which, when one has fully partaken, they shall never more faint! She has wisely named her center "The Universal Institute," and I predict that the spiritualized intelligence of this remarkable valley is to become so vitalized and enthused, so spiritually energized by the light diffused from her sun center, as will lift it several degrees toward a full knowledge and enjoyment of the light, life and beauty of truth, and make it a mecca known throughout earth.

As essential aids in her work Mrs. Parkins will call around her and into the "service universal," such lecturers and psychics as the invisible co-workers may be able to put *en rapport* with her and her work. She is selling and renting such papers and books as teach the spiritual purpose and thought, is sending out her "Free Circulating Library" all over the country for the benefit of such as are eager for its blessings, but cannot command the money with which to purchase. Every moment is busily filled. She is giving free treatments with the cell-salts used by Dr. Carey, and says she has seen great cures effected by their aid. She expects, in case those are helped who are able to remunerate for the blessings, will do so after the cure, but truthfully says her "richest joy is found in ministering to such as are unable to make any worldly return." She is giving character readings from individual's name, and is very successful in that line of work, as is proven by the appreciative letters she gets in return.

The "boy orator," Chas. Anderson, has given several lectures in her rooms, besides numerous individual psychic readings and two or three circles. Mr. Anderson goes steadily forward, maintaining his geniality and cheerfulness, and sweetly-engaging poise and kind feeling. His power as a speaker is steadily growing. He has given great satisfaction here, and is warmly urged to return in the near future, by the numerous friends he has made. Mrs. Parkins' elocutionary powers are richly appreciated by those who have been permitted to enjoy them. Her readings and recitations have made grand settings for Mr. Anderson's lectures; stirring the ether with those waves of fine feeling they ever elicit, weaving from heart to heart as with a delicate golden thread the truest and rarest harmonic sympathy and interest.

Mrs. Parkins has secured the talented services of Mme. Jean-

nette W. Crawford, of Boston, for six lectures and piano recitals on the afternoons and evenings of Aug. 11, 12 and 13. I congratulate the people of Napa that they are to be blessed with the presence and work of this gifted woman. They cannot fail of a baptism of new and beautiful thought, and a higher understanding of the power and purpose of music and color when they hear her.

Mr. Anderson will be here again on Aug. 14, 15 and 17.

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Your worth to your fellowman.

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And your toil be not in vain,
For every seed shall grow
In the fields of joy or pain;
You can smile with those who smile,
You can weep with those who weep,
'Till in God's own good while
The harvest will grow while you sleep;
You will neither think nor care
What or where the end may be,
In your place you've wrought your share
For time and eternity.

CARL BURELL, West Derry, N.H.



The Editor is not responsible for the opinions of correspondents.

Letter from Salt Lake City.

TO THE EDITOR:

We left Los Angeles May 26 for our accustomed Summer outing and vacation. We came direct to Salt Lake City, where we found Spiritualism at low ebb, for the want of proper organization and mutual understanding by the prominent Spiritualists.

Among the outspoken and open-hearted workers of Salt Lake is Mrs. Mary Hill, 326 South Main St. She is blessed with plenty to make this life comfortable and with a thoughtful and happy disposition to look to the comfort of others—a brilliant lady, educated and refined, with a mind pregnant with the highest and grandest thoughts on the spiritual philosophy. She is an undimmed jewel in the Sainted City—recognizing there is nothing in this universe of permanent value and lasting benefit to us save those things which can be shared one with another, and there is no truth so sublime that it may not be trivial to-morrow in the light of New Thought. S. D. AND ESTHER DYE.

Transition of Mrs. Smith.

Passed to the higher life, on Thursday, July 24, from her home in Summerland, Cal., to her home in the Summerland of soul, Lilly Evelyn Smith, wife of W.H. Smith, (editor of *Advance Courier* of Summerland), and adopted daughter of Capt. J. H. Shields and Mrs. Jane Shields, who were, up to the time of the transition of Capt. Shields a few years ago, residents of Santa Barbara. Mrs. Shields' home has since that time been with her daughter and son-in-law in Summerland. Mrs. Smith was but 25 years of age. Fondly beloved by all who knew her, refined, talented and beautiful in character, she was the idol almost of Capt. and Mrs. Shields, who could not have loved her more fondly had she been born to them. She was brought up in Spiritualism and saw the spirits around her in her sickness. The morning before she passed away she said: "Mamma, I will tell you something if you will not cry; I had a watcher last night. Papa was with me all night, and every time I took a drink he held his hand under the glass to steady it." How sweet the thought and how

rich such testimony! Truly, as Mrs. Stowe has said:

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitate the veil between
With breathings almost heard.

She leaves two little ones, one three years, the other 16 months old, and we felt that the loving mother had a feeling of peace and resignation in being obliged to leave her babies, which could only have come from the consciousness of how tenderly and carefully they would be sheltered and reared.

Mr. Smith is not a Spiritualist; but in the kindness of heart which is characteristic of him, he left the funeral arrangements to Mrs. Shields, and I was called upon to officiate. The services were held in Liberty Hall, Summerland, and the body interred in a beautiful spot overlooking the sea.

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Lurancy had never been in the Roff home, but when her body was taken possession of by Mary, the latter took it through the home and managed it almost as well as she once did her own.

The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body, and when Lurancy was finally restored to her body, which had been made well and strong, she remembered many of her experiences in spirit-life.

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Materializing Seance.

TO THE EDITOR:

On Friday evening, May 16, a seance, attended by quite a number of prominent citizens of Eureka, Cal., was held at the office of Dr. Snively, on the second floor of the Jones Block, with Mr. Lenhart Kotter as the medium, who was placed under the following test conditions chosen by the committee:

A strip of one-half inch wide cotton tape, furnished by the committee, was run up his shirt sleeves underneath his clothing by means of a thin lath, and the end taken out at his neck and pulled through sufficiently to allow the two ends of the tape to be tied in a double knot near the wrist; an eyelet hole was then inserted in the extreme end of the tape, outside the knot, serving as a seal.

When both arms were fixed in this manner, the medium reseated the spectators, ladies and gentlemen alternated.

While the reseating was in progress, the committee prepared the chair, also furnished by them, for the use of the medium. It was a firm, low arm-chair, made entirely of wood, and was placed in the bay window that overhangs F St. Two screw eyes were screwed into the wall immediately back of the chair, and tape run through these and around the rounds and legs several times, then tied and an eyelet hole placed through each pair of ends. The chair was thus secured as close to the central one of the three windows as possible.

Thick curtains had previously been tacked up to exclude the possibility of any light entering from the outside, and a curtain parted at the center and hung on a string had also been stretched across the entrance. The space enclosed by this curtain was called the cabinet by the medium, and we will use that term to designate this space.

As soon as the people were seated, the medium gave himself up to the committee to further secure him in the cabinet. It only remained to pass a piece of tape around the tape that was outside the medium's sleeves, thence around the frame of the back of the chair, pull up the slack, and tie and eyelet these two pair of ends. After this, the committee had the medium strain lightly on these fastenings to see how far forward they would allow his feet to move, which was a little over a foot from reaching the curtain. Any that chose to come were now invited up to examine the conditions under which the medium was placed, and after putting some more tape around the bottom round of the chair and tacking it securely to the floor so the chair could not be raised up, all appeared satisfied.

No other objection being suggested, the incandescent light was turned out, leaving only a soft glow in the room, which proceeded from the light of a lamp, inside a wooden box, shining through tissue paper tacked over the front.

Now, before proceeding further with the details, it will be well to mention what the committee demanded as decisive in order that the seance be pronounced successful; for if the seance was not successful, the medium was to receive nothing for his services, and the money collected from the audience was to be refunded.

If the medium, conditioned as he was, would produce forms resem-

bling human beings that would come out several feet clear of the curtains without disturbing or mutilating any of the fastenings on the chair or on his person, the results would be declared satisfactory.

Soon a glow of light appeared above the curtains, and the medium requested the audience to sing. In a short time a full form appeared at the parting of the curtains, apparently clothed in a heavy white robe with a dim glow to it, then returned into the cabinet, but eventually reappeared and came out fully to the limit required by the committee.

Various lights and partly made-up forms manifested, besides two, or possibly three others, the size of and resembling human beings, all clothed with this phosphorescent robe, that fully satisfied the conditions of the committee.

At one time two of these forms appeared outside of the cabinet at once; and several disappeared outside of the cabinet by apparently slowly sinking into the floor.

One form that came out kept time to a waltz that was being played on a guitar, by swaying its body as if waltzing.

A peculiarity of the disappearance of one of the forms was its visibility beneath the level of the floor as seen by observers whose lines of vision were at right angles to each other.

There was a short period that no more phenomena manifested, after which the medium asked that the light be turned on and the cabinet opened up, and the door opened to admit some air.

The committee then examined every knot and eyelet made, and they were all found intact.

After an exhibition of some very peculiar manifestations, called physical phenomena, the seance closed.

Regardless of the theories each one present may formulate to account for these things, all were compelled to admit that it was marvelous.

B. W. MORRISON,
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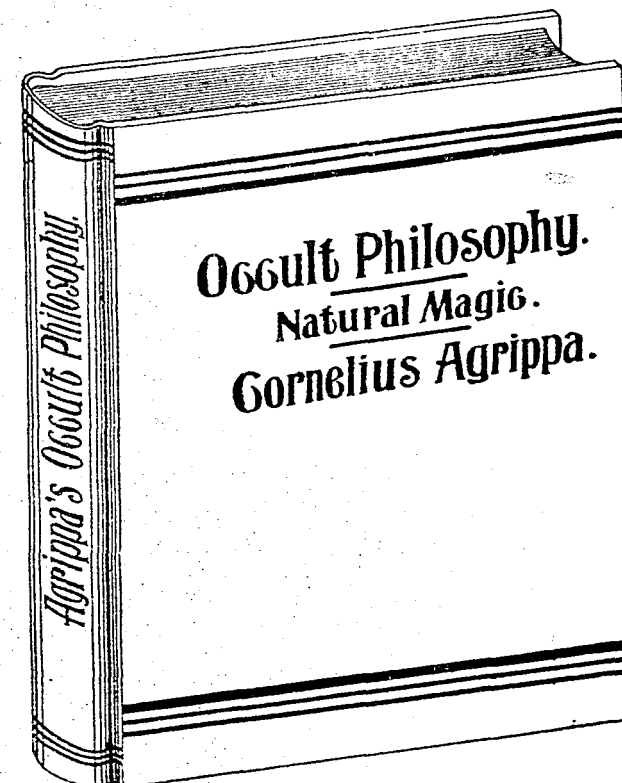
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	♌	Fire	Jul 22 to Aug 23
	♍	Earth	Aug 23 to Sep 23
For Right Leg	♎	Air	Sep 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Mrs. Ada Foye drew a large audience at Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening. After answering many questions, she gave an interesting lecture on "The Lights and Shadows of Spiritualism." Mrs. Foye gave remarkable tests and spirit messages to the audience, many of them being written in the air, over the heads of the audience. Over 50 names were given very rapidly by the spirit guides. Mr. W. T. Jones presided and Mrs. Cooke was organist.

Next Sunday the lecture will be on "The Signs of the Times."

Mr. and Mrs. S. D. Dye have returned to their home in Los Angeles, having spent their vacation of three months in Salt Lake City, San Francisco and elsewhere. Mrs. Dye is a very successful healer and has a wide circle of friends.

Summerland Camp.—The meetings during the past week have been well attended for this part of the country, and closed on Sunday, Aug. 3, with three interesting sessions.

The morning lecture was by Mrs. Howe, who gave an interesting recital of how she became a Spiritualist; the afternoon lecture was by my inspirer, and the evening by Mr. Howe.

Mr. Howe gave a very interesting lecture Friday afternoon upon "The Life and Works of Thomas Paine."

As these workers, as well as myself, are to remain another week, meetings will be held in Summerland next Sunday afternoon and evening.

R. S. LILLIE.

Death and Afterwards. by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

THE STATE CONVENTION.

OFFICIAL NOTICE

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.

W. T. JONES, Sec.

Los Angeles Camp.—Among the speakers and mediums at Los Angeles camp, which opens on Aug. 17, are the following: W. J. Williams, Moses Hull, Mrs. Elizabeth Lowe-Watson, Mrs. R. S. Lillie, Mrs. Mary Weeks-Wright, Mrs. Maude L. Von Freitag, J. L. Dryden, Mary C. Vlasek, Mrs. Julia E. Knox, Mrs. R. Cowell, Prof. W. C. Bowman, Mrs. May Hunt, Edward Wyllie, Mrs. Mary P. Morrell, Mrs. Ella W. Marchand, G. D. Parsons, K. D. Wise and Mrs. Edith Nickless Cobb.

The Sunflower League will hold an important meeting, Thursday evening, Aug. 7, at 8 o'clock, at Whitney Hall, 1164 O'Farrell St., San Francisco. Business of great importance will be transacted—that of considering delegates to the California State Spiritualist Convention, which will be held on Sept. 5, 6 and 7, 1902. All members and those interested in the objects and purposes of the League are earnestly requested to be present on that evening.

E. K. HEAD.

At Loring Hall, Oakland, last Sunday evening a very large audience was in attendance to hear spirit messages through Mrs. A. Smith and Mrs. E. Cowell, and to listen to the sweet music rendered by Miss Campbell. Next Sunday being Mrs. Cowell's last meeting until after her return from Los Angeles, she has engaged Loring Hall and will resume her meetings there, commencing on the first Sunday in October.

The Conference Meeting at Fraternal Hall, Oakland, Sunday afternoon, Aug. 3, was participated in by Mr. Carter, Dr. Anderson, Pres. Preston and others. Mrs. Nelson followed with readings. May E. Stevenson lectured in the evening on the subject, "What Relation has Love to Individuality?" and the sentiments elicited much applause. Mrs. Dr. Stewart followed with messages that were highly appreciated.

Sunday, Aug. 10, at 3 p.m., Prof. G. S. Dove will lecture and give phrenological examinations. May E. Stevenson will lecture in the evening on the subject, "What Relation do we Bear to our Families?" and Mrs. Stewart will give spirit messages.

Mr. C. S. Patty, who has been a subscriber for the JOURNAL for many years in the East, has become general agent for the Pacific Coast for Lang's Planetarium, a machine to demonstrate physical geography in schools and colleges, and is now in San Francisco. The machine is a wonderful educator, by means of which a student can learn more of Astronomy in half an hour than can be obtained by many weeks' study without it.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

Dr. F. G. Stone, magnetic healer, having received the college diploma of M. D., has opened an office in the Callaghan Building, corner of Market and McAllister Sts.

Mrs. Elsie Reynolds has been holding materializing seances at 325 Ellis St., San Francisco, where many forms have appeared in full light, to the delight of their friends who were present to greet them. She has now gone South for a rest and will then hold seances in Los Angeles and other Southern cities.

"I Want all afflicted people to send me name and address, with date of birth, including one dollar, and I will send a package of the wonderful Vite Ore preparation, that lasts a month, and also I will give a full written reading to each. Address G. F. PERKINS, 1520 M St., Sacramento, Cal."

Postage Stamps may be sent to this office only for fractions of a dollar.

Mrs. Anna L. Gillespie has been at Port Huron, Mich., giving lectures and visiting her friends during July. On the evening of July 9 the home of Mrs. Kenwick was filled with friends of Mrs. Gillespie, who crowned her with white roses, "queen of the evening." The house was beautifully decorated with flowers and a very enjoyable evening was spent.

Oakland.—The meetings that are being held in Woodmen Hall every Sunday, under the auspices of the Spiritualist Temple Association, are very successful, from a spiritual and financial view. The Building Fund is increasing, and some day in the near future we expect to see the ground broken for a magnificent building.

C. F. VAN LUVEN.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season. Vacation from July 15 to Sept. 15.

LADIES' AID SOCIETY.—Headquarters at 1305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.

NOTICE.

RETURNED.—Dr. W. M. Forster has resumed the practice of his profession at offices 118 and 119, St. Ann's Building, 6 Eddy St., San Francisco. Phone Black 5322. 29tf

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Spiritualist Camps.

Seattle, Wash.—July 27 to Aug. 24. J. W. Smith, Sec., 1120 Pike St., Seattle.

Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

Verona Park, Mo.—Aug. 1 to Aug. 25. F. W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Etna, Clark county, Wash.—Aug. 8 to 28. H. B. Allen, manager.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

Haslett Park, Mich.—July 25 to Sep. 1. I. D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich. July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 31. A. P. Blinn, Sec., 603 Tremont St., Roston, Mass.

South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21. Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9. Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14. J. D. Griffith, Sec., 1014 So. Broadway, Los Angeles, Cal.

Cedar Lake, Ill.—July 1 to Sept. 15. G. V. Cordingley, Pres. 3300 Wabash Ave., Chicago, Ill.

Queen City Park, Burlington, Vt.—Aug. 3 to Sept. 1. Newman Weeks, Rutland, Vt.

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 16, 1902.

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Rid your mind of selfish motives,
Let your thoughts be clean and high.
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Of the sphere you occupy.

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Live to learn and learn to live.
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way:
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

ELLA WHEELER WILCOX.

BORDERLAND

A Haunted House.

The customary quiet of King's Lynn has been rudely disturbed by some extraordinary stories of a haunted house at Windsor terrace, occupied by a family who recently came from Norwich.

Some years ago a demented girl was confined in one of the bedrooms of the house in question, and it is said that in this bedroom a man once died from terrible injuries. For the past five years, at any rate, there was nothing unusual noticed in the room, while the house was occupied by a Great Eastern Railway guard and his family; but since the Norwich family arrived it is reported that there have been weird and wonderful manifestations.

Members of the family who have been interviewed describe how the bed was violently dragged about by invisible hands, while at the same time an awful rushing wind came up the staircase. A youth stated that he was flung out of bed on to the floor, and though he saw no form, he discerned an awful pair of big fiery eyes. The whole family refuse to sleep in the house at night, and are accommodated at a neighbor's. Huge crowds nightly assemble, and parties of inquirers, who have spent nights in the bedroom, testify to strange manifestations.—*Exch.*

Healing by Indian Spirits.

I wish to relate to the many readers of the JOURNAL a wonderful occurrence which happened here in Onset, Mass., six years ago.

It is thoroughly reliable, and I have interviewed those who were witnesses to the manifestation of healing power. Names and addresses can be furnished if desired.

On March 2, 1895, a lady 56 years old was injured on the electric cars so severely that expert physicians said she could never walk again, having concussion of spleen and paralysis of spinal cord. After remaining a year in bed, she was able to move around on crutches, but despaired of ever being well and strong again. Life became a burden, and she longed for death to release her from the physical form. One day her husband was taken control of by an Indian named Silver Moon, who gave her instructions, which, if she would follow, he promised that she should

again become strong and able to walk as before the accident. Without having much faith, she took down in writing all he said, and when the time came to put them in operation, she carried out implicitly all that was told her to do.

First, she was to be taken from her home to Onset, 40 miles away, as this Indian belonged to the tribe that lived and died there, and he said he could draw the band together there and do in a short time what the pale-faces would call a miracle. With much difficulty she was conveyed to the place designated, and then, according to directions, her back and limbs were bathed in the salt water taken just as the tide was at its height, and afterwards in olive oil. After two weeks of this treatment, a hole was

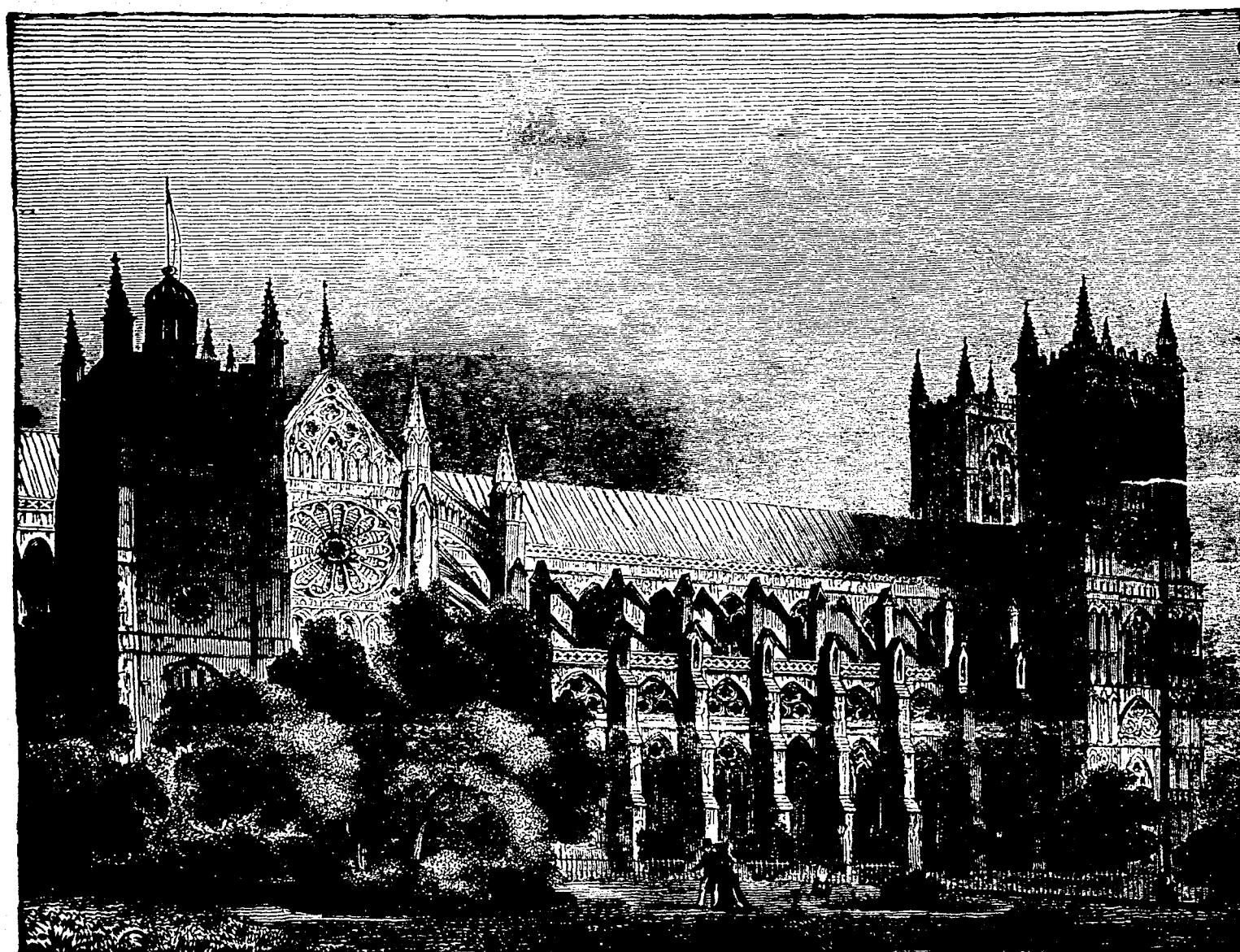
dug in the sand large enough to put both feet in. While she sat there with feet and limbs immersed in the mud to the knees, she could feel invisible hands at work all over her. This treatment continued every day for two weeks; then a hole was dug, large enough for her to lie down in. At the turn of the tide she was placed in this and covered with the sand except face and chest. While thus immersed, a circle of friends and spectators surrounded her, 60 in number, and sang songs to produce harmony.

She was told to lie there till she got tired, and then when she got up she could do whatever she felt like doing. Her face was covered with a handkerchief, and clairvoyantly she beheld above her a beautiful spirit who seemed to be throwing power down on her, while kneeling all around her close together, their arms banded together with green boughs, were many Indians who formed an inner circle. Their hands were busily working over and under her, and they seemed so real that she asked her friends if they could not see the commotion in the water and sand around her. Her husband was entranced during each of these proceedings.

When she was taken out of the hole she did not at first feel any different than before, but being partially under control, took no notice whatever of the lady who had her crutches ready, and another who wished to put a shawl around her, but walked right into the water, sat down on a large rock and began washing the sand off the one garment which she had on. She did not seem to be herself, but after a few moments got up and went to the cottage near by. To do this, she had to climb 30 steps to get to the bluff above. When she went down it was with pain and suffering, but she went up as quickly as anyone present, and has never used crutches since, or been troubled with her back. She went to a meeting in the Temple that afternoon, much to the surprise of her many friends, who considered her recovery a modern miracle. To-day she is as smart as anyone and is the genial landlady of the house where I am stopping. I feel that it is only justice to the good Indians who used to roam over this beautiful spot, to record this incident, giving them full credit.

I am writing this seated on the bluff overlooking Onset Bay, where many boats are sailing to and fro and where around one are seated many people laughing and chatting and enjoying themselves generally. I send greeting to my many friends on the Pacific Coast.

LIDA BRIGGS BROWNE.



WESTMINSTER.

What Belief in Re-incarnation and Karma Has Led to in India, etc.

WM. EMMETTE COLEMAN.

"If a person likes to call himself a Theosophist, and to believe that he has been a dog and may develop into a cat, neither the law nor the public is likely to quarrel with him."—HENRY LABOUCHERE, in *Truth*.

"Is not the theory [of re-incarnation] the most desolate of the desolate, most comfortless of the comfortless, most dark of the dark? . . . Lord deliver Spiritualism from the slime and venom of this devil's creed!"—WILLIAM HOWITT.

India is the fountain-head of the doctrines of re-incarnation and karma. For nearly 3,000 years the masses of the people in that land have accepted the truth of these dogmas. It is well to note the effects upon the Hindus of the domination of these two doctrines.

"There was no race of people to-day, pretending civilization and culture, that presented the same evidence of absolute subjection as the various castes in India presented. There had scarcely been an example, in the whole world's experience, of people who had been so dominated by priestly influence as the people of India; and there was no nation to-day, with the enormous numbers of population that India had, which was so submissive. There was no nation that could present such a spectacle of degradation side by side with evidences of past greatness as those Hindoos could." (J. J. Morse, in *Two Worlds*, Jan. 17, 1890, 106). "Our great difficulty in the East is lethargy," admits the theosophical leaders. (*Lucifer*, Dec., 1892, 336); and this Indian lethargy is enervating, soul-paralyzing. Colonel Olcott thus describes the present degraded condition of India: "The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges . . . have lowered their white heads in shame when they said that the vice of lying and the crime of perjury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone, that people confessed their falsehood without a blush, and without an idea that they were to be pitied." (*Theosophist*, March, 1880, 148).

The doctrines of re-incarnation and karma tend to destroy sympathy and fellow-feeling. "Whatever distresses a person may endure, they are regarded as the just and necessary consequences of his misconduct in a former birth. 'Why,' says the Hindu, 'shall I discontent myself about the inevitable? and why should I, by trying to lessen suffering, interfere with Fate's stern and just decree?' In the same way no credit is accorded to the man who, by a course of industry and virtue, improves his position and raises his social standing; this, again, is merely the inevitable recompense of the virtues of a previous birth. . . . A man may be ever so vicious—a thief, a murderer, but why censure him? he was fated to be what he is; he may be ever so moral and upright, ever so kind and benevolent, but why commend him? he was doomed to be such; it was written beforehand on the forehead of each by Advaita, the Unseen, or Fate, what each should be." ("Vaughan, Trident, Crescent, and Cross," 93, 94). In the popular sacred book of

the Hindus, the Mahabharata, (Shanti Parvan, Sect. cxxiii—P. C. Roy's translation, pt. lxii, 147), it is taught that as our children are the result of the acts of previous lives, they are like the parasitical vermin on one's body, and one possessed with wisdom should feel no regard for them; that as one casts off the vermin of one's body, "so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality." This diabolical doctrine is the logical outcome of the dogmas of re-incarnation and karma.

The horrible condition of the widows in India is also due to the influence of these pernicious dogmas. Says Sir Edwin Arnold, (*North American Review*, Feb., 1892, 181): "The universal Hindu belief is that so great a calamity as the death of her husband could only befall any hapless child or woman because of some great offense committed by her in a previous existence, and that patient solitude is the right expiation." The 70,000 child-widows in India, under nine years of age, "are regarded as a cursed class by all grades of caste. They are shunned and isolated, never allowed in the parlor or front part of the house, and if by accident one is seen by a man as he sets out in the morning to engage in some business, he turns back, regarding it as unlucky. She is ill-treated by her own family, and hated by the parents of her betrothed, or husband, though she may never have seen him. So miserable are the lives of many of them that they would prefer to die on the funeral pyre with the dead body of their husbands; this being declined them, many resort to suicide as the only escape from their troubles. The same applies to the two million adult widows in many ways. They are never allowed to re-marry. . . . Now, why is she, especially the child, thus treated? Why regarded as a curse? Because she was a bad woman in her previous incarnation, or her husband or betrothed would not have died. His death was the working out of her Karma! and she, poor, innocent child, had to suffer. . . . And this doctrine of re-incarnation, which is responsible for all the degradation, misery, wretchedness, and suicides, a misguided set, weak-minded people, wish to cram into the minds of the partially emancipated women of Europe and America." (J. S., in *RELIGIO-PHILOSOPHICAL JOURNAL*, June 4, 1892).

The fiendish institution of Sati (Suttee), the burning of the widow on the funeral pyre of her husband, was unknown in India till after the elaboration of the philosophy of re-incarnation in that land. Even in primitive Buddhism the fell influence of these dogmas was painfully manifest. The poor creatures afflicted with incurable diseases "were ruthlessly thrust away: they were refused admission to the Order; they were told that they were suffering the consequences of their misdeeds, and that until they returned to the world in an existence in which their disease would have passed away, no hope could be held out to them." Buddha himself forbade their reception in the Order. (Berry's "Christianity and Buddhism," 107, 108; Mahavagga, i 39; "Sacred Books of the East," xiii, 193, 194). Sharat Chandra Das, who twice visited Tibet, thus testifies to the influence which the belief in re-incarnation has exercised upon the Tibetans:

"Consequent upon this belief . . . the priesthood has constructed elaborate works on the art of divination, and necromancy, based on astrology. The astrologer has a busy trade in Tibet, as he is consulted at the occurrence of birth, marriage, sickness, death, &c.—in all conditions of life. A father ascertains from the astrologer what the new child was before it came into the world. The sick man consults him as to what he will be after death. . . . The bridegroom ascertains from him if his marriage with a particular maiden will be auspicious, whether they were unfriendly to each other in their former lives. For instance, if the astrologer declares that he (the bridegroom) was a tiger in his former birth, and his intended bride a buck, the marriage negotiations are at once dropped, but if it is found that she had been a lioness, religious services are conducted to induce her tutelary deities to soften her temper, and the marriage is fixed upon. The Lama . . . consults the astrologer and performs those religious ceremonies which are calculated to open to him chances of re-birth as a superior Lama, if not as an incarnate saint. . . . [When ill] the Tibetan Lamas, with indifference, dismiss the doctor and endeavor to become lost in meditation for the purpose of being restored to a higher stage of human existence after death." ("Indian Pandits in the Land of Snow," 81, 82).

"The idea of transmigration pervades the whole system of Buddhist ethics like a deadly poison. For the theory of man's destiny being determined by the stock of merits and demerits accumulated in previous forms of existence, constitutes Buddhism a system of fatalism; whilst the idea of improving one's future prospect by works of supererogation, converts morality into a vast scheme of profit and loss. Hence the Chinese Buddhist actually keeps a debtor and creditor account with himself of the acts of each day, and at the end of the year he winds it up. If the balance is in his favor, it is carried on to the account of the next year, but if against him, something extra must be done to make up the deficiency." ("Eitel's Buddhism," 63).

Next, let us consider a few points on the teachings concerning the re-incarnation of Mahatmas. In "Hints on Esoteric Theosophy, No. I," p. 42, it is said that as a rule adepts have only one incarnation on earth. Some few of the highest, like the Tibetan Grand Lamas, voluntarily re-incarnate; but the vast majority, after one life-work, "pass away forever from this world." In the first place, the Grand Lamas make no claim to be adepts or Mahatmas; they are ordinary Tibetan youths or men, who perform no miracles, and most likely have never heard of the so-called adepts or their supposed feats of magic. All souls must be incarnated many times on seven worlds in the seven rounds; we are now in the fourth round; a few highly developed souls have become by mahatmic culture premature fifth-rounders, but it is impossible for any one to be developed more than one round ahead of the great mass of souls; therefore, the adepts must be either fourth or fifth-rounders. Being so, they are doomed to thousands of additional incarnations on earth before reaching Nirvana, after the seventh round, millions of years hence. It is false, then, that adepts, after one incarnation, leave the earth forever. This allegation of Koot Hoomi and Morya was made to Mr.

A. O. Hume before the scheme of seven worlds and seven rounds had been formulated by Madame Blavatsky; hence the glaring contradiction.

In later teachings it is declared that adepts do re-incarnate on earth sometimes by taking possession of the body of a child or adult whose karma has been exhausted. As to what becomes of the ego of the child or adult thus supplanted by the adept, we are not told. (*Theosophical Forum*, No. 24, p. 2). Here another difficulty arises. We are told (1) that the physical body is molded by the astral body (linga sharira), which is its exact duplicate; (2) that in case of adepts, the linga sharira becomes a part of the immortal individual, and coheres from incarnation to incarnation. (l. c., 2). Now, the body, child or adult, in which the adept incarnates, must have a linga sharira, its exact duplicate; now, then, can the adept bring with it its own immortalized linga sharira and incarnate it in its new material body? The child or adult form, in which an adept incarnates, cannot well have two linga shariras at once—its own proper one, and that of the adept. And how does the matured, glorified astral body of the adept become transformed into the duplicate in form of the new material body in which it is thrust? Or, should it be said that the old astral body of the child or adult vacated the material body before the adept entered it, we have this anomaly: we have two linga shariras for one body, both necessarily alike as regards external form, the counterpart of the outer body; yet the two pertain to egos widely dissimilar. The linga sharira is composed of the mental attributes of the preceding life of the ego to which it belongs, and its conformation is, in each case, in accordance with the thoughts and actions of this previous life. A radical divergence exists in the former lives of the adept and of the person who occupied the body which the adept has self-appropriated. How, then, can these two linga shariras be precisely alike, as they must be, if the adept incarnates in the body vacated by the other ego?

The incongruity of a mahatmic incarnation has been well pointed out by James Shaw (*London Daily Chronicle*, Sept. 19, 1891): "Fancy a mother nursing a Mahatma, believing all the time it was her own child. Fancy a father giving instruction to a Mahatma who had already lived a thousand lives with its accumulated knowledge and experience, all the time believing that he was merely instructing his own unlettered boy. Why, in this case, the boy should instruct his father, since his Mahatma mind would know far and away more than his father had ever forgotten."

It is a favorite argument of re-incarnationists that, in consequence of the inequalities and injustice among men—some leading lives of wretchedness and woe, while others enjoy luxury, comfort and wealth—justice demands that the former be given other incarnations on earth in higher and better conditions. To this specious claim, Dr. George Wyld has thus replied: "These people might with equal logic say, how unjust is God to make the North and South Polar regions all ice, whales, and white bears, while the warmer and more favored parts of this earth are bathed in sunshine, the fields clothed in glory, and the air vocal with the song of birds." (*Light*, March 26, 1881, 95). In addition to that which Dr. Wyld here refers to,

we know that from remote geological periods to the present time, Nature has produced animals that have lived by preying upon other animals. Through the ages millions of animals have been created to suffer torture and death from other animals. In the struggle for existence, the more favored survive, while the others are doomed to perish. To-day, as in past times, numbers of animals perish of cold, starvation, etc., and other animals are cruelly slain by their fellow animals and by man. The same inequalities and injustice universally found among men exist among all lower forms. They are an integral part of the system of nature—they are rooted and grounded in the constitution of things. To assert that it is by re-incarnation alone that exact justice and full equality can be experienced by all is shallow sophistry, such as might be expected from the minds who accept re-incarnation as a truth. As the entire animal world experiences similar inequalities and injustice to those in the human realm, what compensation has been received by the myriads of poor creatures who have suffered and died during the many millions of years of the geological history of the earth?

Man's Divine Image.

J. P. COOKE.

Why do many Spiritualists write for the periodicals? The immediate object of the journalist, in so far as the paper is a leader of public opinion, is to arouse and convince his readers. His chief weapon is iteration. He repeats what he has to say again and again, varying his form from day to day, yet repeating his ideas unhesitatingly and of necessity. In one article he touches one side of a case, and reserves the other aspects for the other articles that he knows he will have to write. The periodicals work earnestly to diffuse spiritual information of various kinds—bringing conscious light and knowledge out of darkness, developing reasonable religion.

The central idea of A. J. Davis' "Harmonical Philosophy" is the truth that the primordial light of the great Positive mind creates individualities and brings about spirit, which is the vehicle for the perfection of intelligence.

We thus see united in this creative being the whole operations and mutations of Nature's inherent properties of motion, life and sensation, from the Central Breathing Light, or Spirit, the great Positive mind, or soul, throughout all intermediate forms to man.

In the composite intelligence of man, this divine eternal principle of spiritual nature becomes individualized. That the first cause—Light—operates through nature, or darkness, as a second, to produce spirit: that is individual, glorified, conscious knowledge as a third or grand result; thus bringing this created intelligence into rapport with the first great Light, or Primal, Central Mind.

A. J. Davis is a genuine seer, or mystic. By mystic we mean, not a teacher of the obscure, nor yet an obscure thinker, but a sincere seeker after things of the knowledge of the spirit; one who is actuated by honorable desires to extend the bounds of human knowledge, in a direction attractive to thoughtful, profound minds.

At first the contemplative mind ascends from forms to principles and from the visible manifestation

to the invisible power behind it. Thus he begins to spiritualize nature and the mind loses itself in the contemplation of one all-pervading Intelligence, which, itself infinite, possesses every form of finite being and constitutes the life and essence of all created things. Then, not content with knowing the obvious relations and powers of animate and inanimate beings or the obvious meaning of received truth, it yet seeks to interpret all things in conformity with its own spiritual views.

It may be likened to the first budding of a noble plant. It is the vine in its blossom, the fresh bloom and early fragrance of a growing, spiritualizing mind.

These "illuminati" do not believe that religion, or soul growth are obtained by spasms, or that the vital and eternally true spirit is formed within by one convulsive effort of the soul. Their religion is one that seeks to make wiser and better every day. They are spiritual progressives. The spiritual thinker holds that matter as an object of experience is something that we have no ground for regarding as existent apart from experience, since it is composed entirely of mental elements.

Of matter as it exists apart from experience, we can know nothing, sensuously; yet in the spiritual condition it is sensed as granulated darkness. So much for matter: how about mind? Metaphysical thinkers, such as Kant, similarly discard questions of mind, regarded as spirit, or a "thing-in-itself." By "introspection" we know only how mind appears to itself: It becomes a reality contrasted with the phenomenal world of time and space. "Thought is the movement of spiritual substance," as the flowing tides are the motion of water.

Science has conquered a vast realm of fact in the material cosmos. It is amusing to know that the sun is ninety odd millions of miles from the earth, and is made of incandescent sodium, calcium, carbon, iron, manganese, etc. It amuses us to know that 460 millions of millions of light waves hitting the eye in a second make red, or give us the sensation of redness. But the world of science is ringed about and washed by a sea of wonder navigable only to faith, or spirit vision. Science is the sum of those views which are verifiable by sense. But for the joy of the inner life of blessedness, we are indebted not to science, but to faith, and spiritual development: that is growth in usefulness and progress in goodness.

The progressive and spiritually-minded does not look upon the body as a house of penance. It does not embrace in one trinity of damnation, "the world, the flesh, and the devil." His views of life are healthy, genial, cheerful, even joyous. Spirituality is his aspiration. He lives in the contemplation and pursuit of the highest. He ever views all things in reference to the supreme good. All questions, movements, institutions, enterprises, all discoveries and inventions, he judges by this standard. Their spiritual bearing is the measure of the interest he feels in them. Even matters of science interest him mainly as they serve to illustrate the goodness that is infinite and all-pervading, and as they point an opening into a better life for man. It is the desire of our heart to make the true nature and benignity of God believed against the distortions of a false theology: to make men conscious of their divine image and their heavenly calling.

Importance of Breathing.

God breathed into man's nostrils and he became a living soul. Jesus breathed on his disciples and said, "Receive you the Holy Ghost." Drawing in the breath is inspiration; expelling it is expiration, or death. All religions have made much of breathing, and modern science tells us we get much nutriment from the air.

But, without pursuing this thought further, air is a necessity of combustion, and as combustion is an actual transaction in the human body, the matter of breathing is of the utmost importance. Just as the draughts in a stove, if properly arranged and manipulated, will enable you to get the best results out of the fuel consumed, to expend the heat or retain it at will and yet preserve the fire, so a full understanding of breathing will enable you to get more energy out of the fuel (food) you burn in your body, to hoard it for comfort (health), or discharge it in fierce heat if need be, or to smother it and preserve it for a length of time that will astonish those who do not understand.

By full breathing—opening all draughts of the body, as it were, and keeping the system so all the waste (ashes) may be thrown off—sufficient heat may be generated to perform the most severe tasks or to burn up or throw off such bodily obstruction as cause ill health.

By studying the draughts, so one can direct the combustion where it will heat the head, the arms or the part desired, one can accomplish his work with less waste of energy than if he had heated the entire machinery of the body in order to do certain work. This is the doctrine of economics in fuel (food), in energy and repair.

By almost shutting off the draught (that is, by breathing almost none) the fire (life) can be kept indefinitely, in a condition that is variously called hibernation or trance. When the fire has nearly burned out it must be fed with care and given better draught; and then it will burn again.

From time immemorial adepts in religion in all lands have emphasized exercises in breathing. They were wiser than the physicians, who advise only deep breathing. Deep breathing will no doubt produce a roaring flame, a vigorous life, but it will also consume much fuel and burn out the furnace quickly. We have, as yet, not developed the matter in this land, but there is much science in draughts (breathing) that when fully understood will be productive of great things. The trance and hypnotism, the conservation of energy, the increase or decrease in flesh, can be accomplished by it. Anyone may experiment somewhat though it might be dangerous to go too far. But I suggest that the matter be scientifically observed and recorded, so we may have accumulated data from which to work. I would suggest:

To develop great heat (energy) eat much and breathe fully. In other words, fire the body and open all the draughts.

To store energy or heat, in the form of fat, eat heartily and when in full health, that is, when the fire is burning briskly, shut off part of the draught, or breathe only a part of your capacity.

To bank the fires (that is, to prepare to enter into a self-hypnotized state, a trance or hibernation) when in full health, the fires burning briskly and the furnaces well filled, nearly close the draught to the lungs with the tongue thrust back and lie down at ease. When one would recover from this state, an attendant should open the draught by returning the tongue to the normal position. Sometimes the mind must be controlled by suggestion to conserve this feat. But all these are normal functions of the human machine. They must be considered sources of power, not of all power. They have in them the science of proper combustion, that, and no more.

—Push.

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SAN FRANCISCO, AUGUST 16, 1902

The Czar has again created a surprise by inviting 200 representatives of all ranks of society in his empire to come to the capital and express their opinions concerning the present crisis in Russian politics and how best to meet it.

Aguinaldo, the fallen leader of the Filipinos, by a recent amnesty proclamation of President Roosevelt, is free to come and go where and when he pleases, and it is said that he is coming to the United States to investigate for himself the effect of freedom in America. We hope that upon his return he will be able to influence the Filipinos to be peace-abiding and settle down to pursuits which will lead to prosperity.

At Jerusalem last year there was a clash between the Greek and Latin monks in the Church of the Holy Sepulcher (supposed to be the tomb of Jesus). As a result, 34 Greeks, including 12 priests, have recently been sent to prison for terms ranging from one week to nine months.

Religious wars and clashing are not, therefore, all over yet. This time it is because of the dispute over the Holy Sepulcher—both parties claiming a supreme control thereof. It is also said that the Greeks are importing munitions of war and storing them in that building, and this is the main reason for the clash.

When a little boy, the editor of the PHILOSOPHICAL JOURNAL marched in a procession on the coronation day of Queen Victoria. The number of those who were marching that day is now growing small, decreasing every hour.

Many Thousands of Pythian Knights have been in San Francisco during this week. The Supreme Lodge of the Order has been holding a conclave here and delegations from every State have been in attendance. The city has been in gala attire all the week, and has been magnificently illuminated by thousands of electric lights, and a grand Court of Honor has been erected at the intersection of Market, Kearny and Geary Sts., more beautiful and inspiring than anything that has ever been seen heretofore.

A grand procession was arranged for Wednesday, which for splendor and general magnificence was never equaled in America, if it was anywhere.

The visiting fraters were welcomed with unbounded enthusiasm, and even Dame Nature chimed in to give an unusual experience to many of them—a genuine earthquake shock on Monday at 6 a.m., which lasted some 15 seconds with a rolling motion, awakening sleepers and exciting many of the strangers—the natives are familiar with such and only think them usual occurrences.

Psychic Matters are now being discussed in a syndicate of newspapers, of which the Chicago *Record-Herald* and the Pittsburg *Dispatch* are the principal. This syndicate has furnished articles upon the philosophy and phenomena of Spiritualism written by Harrison D. Barrett, president of the National Association and editor of the *Banner of Light*, and now are giving the other side of the question, written by Thomas Jay Hudson, author of "The Law of Psychic Phenomena" and other volumes, who, while admitting the phenomena, attributed them to the "sub-conscious consciousness" inherent in every human being. In this way the reading and thinking people are having an opportunity to learn more about the philosophy and phenomena of Spiritualism than they could get in any other way, and we congratulate the syndicate upon having accomplished at least one good purpose.

The Brother of the Third Degree is the title of a book by Will H. Garver, which reveals many of the difficulties to be met and overcome by aspirants for developing the higher powers within, such as clairvoyance, telepathy, clairaudience, etc. Mr. Garver has presented the matter in the form of a story, the teaching of which is slightly veiled, but the reader cannot fail in catching the real information which is given.

Mr. J. J. Morse and family are now on the ocean, having embarked from England for Australia about three weeks ago. We trust they will have a pleasant voyage and a safe arrival in that Southern Continent.

New Religious Shrine.

Babism is the name given to a new religious system which has engaged considerable attention during the past two years. It was founded in Acre, Syria, by Abbas Effendi, who, on account of the Turkish government being afraid of the development of some new religious system has been arrested and placed into prison and the temple which he was building at that place has been prevented from completion.

The Chicago *Record-Herald* gives an account of his imprisonment, as well as his personal appearance, which will be read with interest. It is as follows:

Abbas Effendi is a fascinating mystic, a man of most impressive presence and conversation, and his voice is musical and hypnotizing. He seems to have a mercenary tendency, however, for he never fails to let an American leave him without an appeal for funds for the propagation of the faith.

He has been quite successful in that, as in other directions. Every year numbers of Americans come to see him and bring liberal gifts. He claims to have a church of 300 followers in Chicago, all of the highest social standing, and 12 of them lived with him for some time, studying the doctrines, like Paul at the feet of Gamaliel.

As the movement is supposed to be secret, the Turkish authorities became alarmed at the number of American visitors and their liberal contributions, so Abbas Effendi was prohibited from leaving Acre, and has not been able to complete the shrine. The walls are up, the roof is laid, and part of the interior is finished. For the time being, the Babite movement is in a position of arrested development, but Abbas Effendi is full of faith and confidence, and says that if his American supporters are loyal he expects soon to persuade the Turkish authorities to set him free to carry salvation to all the earth.

Materializations in bright light, and even under full glare of electric lights, are now being given in France, Italy and Germany, as well as in America. We have noticed a report lately of a seance given by Eusapia Paladino, the celebrated Italian medium, when Prof. Mirelli was present with a company of scientific investigators, and the report says:

We all saw, in full light, a figure with arms stretched out towards the Professor embracing him, while one of his hands was still holding that of the medium, whom we all saw sitting on her chair in a deep and quiet slumber.

The Egyptians knew some things, thousands of years ago, which it seems hard for modern science to grasp and give proper place in nature, says the *Higher Science*. The following genuine wisdom is found in Vol. I, Veil of Isis, page 282: "By the radiant light of the universal magnetic ocean, electric waves bind the cosmos together."

Heat, light, electricity, motion and life are, if not one and the

same, are at least interchangeable, and either can be changed into either of the others, as the will of man dictates and directs.

Psychical Research.

The proceedings of the Society for Psychical Research for June is published and consist mainly of reports of readings with Mrs. Thompson, in whose mediumship Mr. F.W. Myers is considerably interested. Sir Oliver Lodge occupies nearly 200 pages in an introduction. Dr. Richard Hodgson and other persons occupy considerable space in the report. *Light*, London, England, for July 26 remarks as follows concerning it:

The really important papers are those of Dr. Van Eeden and Mrs. Verrall, this last being a superb contribution towards the elucidation of many intricate problems connected with Mrs. Thompson's mediumship, which, in many respects, is similar to that of Mrs. Piper. Dr. Hodgson, in this case, returns to his early manner, and Mrs. Thompson pays heavily for his attentions. Dr. van Eeden's experiences were particularly valuable, and his shrewd and careful forth-setting of them adds greatly to their value: a patient and keenly discriminating observer.

As Mrs. Thompson is a lady in private life, with no other inducement to face these taxing and oftentimes disagreeable sittings except for love of truth and her desire to help in the search for it, she deserves the thanks of all researchers.

Prophetic Seers, who expressed a doubt about the coronation of King Edward VII, or else said they could not see him crowned, came very near being right, for the King had a very close call. They evidently saw the great danger, and gave a note of warning.

China is making arms at a great rate, all the Yang-tse arsenals being at work full time. At Hankow over 200 workmen are employed in making field guns, Mauser rifles and all kinds of ammunition, including smokeless powder, and at Shanghai an equal number are employed in turning out a like product.

Thought Builds the Body.

Paul Tyner, scientist, who is a cautious and progressive thinker, says: "The proportions of oxygen, nitrogen and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determine the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in the man's nature. Every good thought increases the proportion of oxygen, as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse increases the nitrogen and has the reverse effect on body and soul."—*Psychic and Occult Views and Reviews*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

PSYCHIC ESSAYS, by Arthur F. Milton. Published by A. F. Melchers, Charleston, S. C. Price, 60c.

This consists of six numbers containing several essays each—all by the same author, who wrote "In Higher Realms," etc. These Essays are on spiritual subjects, by one who often contributes articles for the JOURNAL.

THE CHRISTIANS' HELL and Infant Damnation, by J. M. Peebles, M. D., A. M. Published by Dr. Peebles' Institute of Health, Battle Creek, Mich. Price, 15 cents. For sale at this office.

This is a pamphlet of 34 pages with cover, written in the Doctor's usually vigorous and interesting style, and while it depicts the revolting accounts of the old-fashioned dogma concerning hell and damnation, it also shows that the theories of orthodoxy concerning a literal hell are being constantly modified, and that roasting-place is being made more comfortable.

The selections and extracts given by Dr. Peebles from the confessions of faith, catechisms, creeds and hymns of past ages, are enough to make one's blood boil with indignation and horror. They make God to appear as a fiend gloating over the torments which he inflicts upon poor, helpless creatures, beside whom the devil himself is a kind-hearted humanitarian gentleman.

It is difficult to imagine how any sane person could ever even profess to believe in such a diabolical and horrifying dogma. Its evil effects upon humanity are shown by the cruelty practiced upon the weak by the strong, whether in individuals or nations, and we are glad to record the fact that all such senseless and detestable dogmas are now fast passing away.

WHAT THE WORLD WANTS; or, Hints on Self-Help, by G. B. Moore. 102 pages. Price, 50c. Published by the Self Culture Society, Chicago and London. For sale at this office.

This is a treatise on self-help, progress, character development, humaneness, and all that goes to make life higher, happier, healthier and more successful. It is full of grand and inspiring thoughts which enkindle that enthusiasm which wins, multiplies one's ability by awakening dormant powers, stimulating latent energies and bringing forth resources which before were unrecognized.

PSYCHICAL DEVELOPMENT and the Philosophy of the New Thought, by E. H. Anderson, Sandusky, Ohio. Price, \$1.50.

This book consists of two parts—one devoted to psychic development and the other to hypnotism. The former presents 15 lessons and the latter eight. These lessons are invaluable to the psychic and occult student, because they present not only facts and theories, but the methods by which to obtain psychic development, or soul growth. The book is nicely printed and bound in cloth, pre-

senting a very useful and substantial appearance, and can be had at this office.

INSPIRATION POEMS of Truth and Humor, by Geo. W. Sanford, Garvanza, Cal. Price, \$1.00.

This is a volume of poems written by Mr. Sanford and dedicated to his father, Jas. B. Sanford, and his wife, Leora Augusta, and contains 105 pages. The readers of the PHILOSOPHICAL JOURNAL are quite familiar with Mr. Sanford's poems, many of them having been published in it during the past years. They are rich in thought, pure in sentiment and perfect in rhythm.

Now, a journal of affirmation, for August, among its interesting contents has Soul Culture Lessons and a very interesting article on The Voice in Self-Culture, showing that the control of the voice will also affect the health—that is, when it is coupled with the right suggestion; together this develops the latent powers of mind and body. In this way we can control destiny and fate and thus master it. It is edited by Henry Harrison Brown at 1437 Market St., San Francisco. \$1.00 a year. Copies may be had at this office.

Self-Psychic Healing is the leading article in *Realization* for July-August, published by Joseph Stewart, Washington, D. C. It gives a method of conserving, controlling and directing the resident psychic energies for health and self-healing.

Had Michael Angelo not been the world's greatest sculptor, he would still have been pre-eminent in all times as one of the supremely great painters, and, apart from either of these things, he is the most sublime architect of modern times at least, and a poet so great, so deep delving in his vision, so mighty in his spiritual conceptions, so grand in his use of language that even Wordsworth confessed himself unable to grasp his sonnets sufficiently to render them in English rhyme. Into the life of this sad old man of 64 years, the greatest of all Italy, but the loneliest, came Vittoria Colonna, one of the most beautiful and cultured women of all time. Their love story is an exquisite idyl and is told with infinite grace and charm by Clara E. Laughlin in the *Delineator* for September.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

We Change the world into Heaven by seeing it from the better side of ourselves. It is from the better side of ourselves that we see the better side of others. Peace comes, the reconciliation of all things from the hour we recognize this fact. There can be nothing but peace with thought projected from the high place in the brain where only conceptions of good can emanate.—*Freedom*.

Man is the measure of all things.—*Protagoras*.

Man is the wonder of nature.—*Plato*.
Man is the epitome of the world.—*Pliny*.

Nature is kind when you live in harmony with her perfect laws. It is not the fault of Nature that you suffer, but the fault of your ignorance of her wise methods. The object of Nature is to make a perfect being out of your crudeness, just as it is your purpose to make fine gold out of the mass of crude ore, and in the process you suffer most when you work in opposition to her by living an imperfect life.—*World's Advance Thought*.

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A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens. Also, a case of Double Consciousness in Mary Reynolds, by Rev. W. S. Plummer, D. D. 54 pp. 15 cents. For sale at this office.

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In shining robes white,
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In darkness so drear,
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With words of good cheer
Glad they hasten here,
To the children of all lands,
From their homes on high,
In the starry sky,
From cities not made with hands.

And their forms so fair,
Light as Summer air,
In robes of shimmering sheen,
Look as pure and bright
In the quivering light,
As a poet-artist's dream.

Come, oh, angels, come
From your shining home,
Abide with me night and day,
Bring me help and cheer
On my pathway drear,
Banish gloom and care away.

Bring me peace and joy
Without base alloy,
Help me bear life's burdens, all,
With patient trust,
In a Father, just,
Who notes e'en a sparrow's fall.

Tell me of His love,
All others above,
Tell me of His watchful care,
For earth's din and fret
Make me oft forget
That he hears and answers prayer.
LIZZIE DUCKER LYNSS.



The Editor is not responsible for the opinions of correspondents.

Spirit Telegraphy.

TO THE EDITOR:

A marked copy of the PHILOSOPHICAL JOURNAL, in which you kindly mention the book, "Death; the Meaning and Result," of which I am, in my weak way, the author, is at hand, and I wish to thank you for the words spoken for the book.

I presume some of the demonstrations mentioned in the book will seem to many incredible, especially so if they are not familiar with spirit possibilities; some would most certainly seem impossible to me if related by another, even if I had confidence in the relator, if I had not witnessed the occurrences as recorded in the book.

Among the many surprises during those demonstrations, the greatest, to me at least, is the fact that the resisting power to intercommunication between the two worlds emanates in and is confined to the spirit side of life, and based on a selfish motive. This is a fact of which I had not the least intimation until it was proven to me by indubitable and indisputable evidence by my spirit friends. It is certainly a factor with which all must reckon and deal who wish a free and uninterrupted intercommunication between earth and the spirit-world. I am certain, as much so as any fact in nature, that if the resisting force superinduced by selfishness, on the spirit side of life, were withdrawn, a system of telegraphy could be established between earth and the spirit-world, and operated with as much ease and accuracy as between New York and Chicago; a common knowledge that the dead, so called, live, would be a natural sequence.

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The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician.*

I am poor, but if I had \$100 would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall.*

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The Watseka Wonder.

Lurancy Vennum, a child about 9 years old, had been out of health for some time. Mary Roff was a daughter of an old couple, and had passed to spirit-life many years before Lurancy was born. The child was entranced by Mary, who stated that Lurancy could be cured by the spirits. The spirit of Lurancy was to be taken to the spirit-world for development, and during its absence, Mary was to hold control of the body, which was to be taken to the home of her parents, some distance away. The plan was agreed to by all parties concerned.

Lurancy had never been in the Roff home, but when her body was taken possession of by Mary, the latter took it through the home and managed it almost as well as she once did her own.

The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body, and when Lurancy was finally restored to her body, which had been made well and strong, she remembered many of her experiences in spirit-life.

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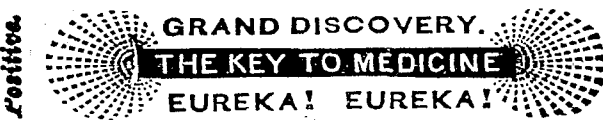
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The study is very interesting, as the books show graphically the ideas which occupied the Persian mind for a period extending from the fifth century before the Christian era until the seventh century after. During this period is seen the creation of the Talmud, the Gospel and the Koran.

As with Christ and most of the other founders of religions very little is known of the early life of Zoroaster, the founder of the Magian religion. He went from Shitz to the mountains of Serilan, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language could not be understood without a commentary. After this he declared himself a prophet.

Magish, a reflection of which one sees in the Avesta, in its general form, may be summed up as follows. The world, such as it is now, is two-fold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyn, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict.

There were two general ideas at the bottom of this religion: first, that there is a law in nature, and secondly, that there is a war in nature.

There is a law in nature because everything goes on in a serene and mighty order. Day after day, season after season, year after year, come and come again; there is a marvelous friendship between the sun and moon, the dawn misses not its appointed time and place, and the stars that shine in the night before know where to go when the day is breaking. There is a good God, who fixed that never-failing law, and on whom it rests forever. There is a war in nature, because it contains powers that work for good and powers that work for evil; there are such beings as benefit man and such as injure him. There are gods and fiends. They struggle on for ever.

The following description is given of the fate which attends the soul of the righteous and the soul of the wicked after death. "They spend the first three nights among the higher enjoyment or pain." The soul tastes (*literally sees, perceives*) as much pleasure as the whole of the living world can taste. They are then met by their own conscience in the shape of a beautiful heavenly maiden, or a fiendish old woman, and are brought in four steps up to heaven or down to hell; through the three paradises of Good-Thoughts, Good-Words, and Good-Deeds: there they are praised and glorified by Ahura, or rebuked and insulted by Angra, and fed with ambrosia or poison, as the case may be.

At the end of the third night, when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst sweet-scented plants: it seems as if a wind were blowing . . . and it seems to him as if that wind, in the shape of a maiden fair . . . And the soul of the faithful one addressed her, asking: "What maid art thou—the fairest one I have ever seen?" And she, being his own conscience, answers: "Oh! thou youth of good thoughts, good words, and good deeds, of good religion! Everybody did love thee for the greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which thou doest appear to me."

For the wicked, too, a wind blows, but

the foulest-scented wind that one can inhale. The soul of the wicked is met by a horrid old woman, who is his own conscience: and in that wind he sees his own religion and deeds, as a profligate woman, naked, decayed, gaping, bandy-legged, lean-hipped, and unlimitedly spotted, so that spot is joined to spot, like the most hideous, noxious creature (*khrafstar*), most filthy and most stinking. "I am thy bad actions. Oh! youth of evil thoughts, evil words, and evil deeds." And as there are three paradises for the faithful, there are three hells for the wicked: a Hell of Evil Thoughts, Evil Words, and Evil Deeds.

Spiritualist Camps.

Seattle, Wash.—July 27 to Aug. 24. J. W. Smith, Sec., 1120 Pike St., Seattle.
Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

Verona Park, Mo.—Aug. 1 to Aug. 25. F. W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Etna, Clark county, Wash.—Aug. 8 to 28. H. B. Alien, manager.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

Haslett Park, Mich.—July 25 to Sep. 1. I. D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich.—July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 31—A. P. Blinn, Sec., 603 Tremont St., Boston, Mass.

South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21—Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9—Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14—J. D. Griffith, Sec., 1014 So. Broadway, Los Angeles, Cal.

Cedar Lake, Ill.—July 1 to Sept. 15. G. V. Cordingley, Pres. 3300 Wabash Ave., Chicago, Ill.

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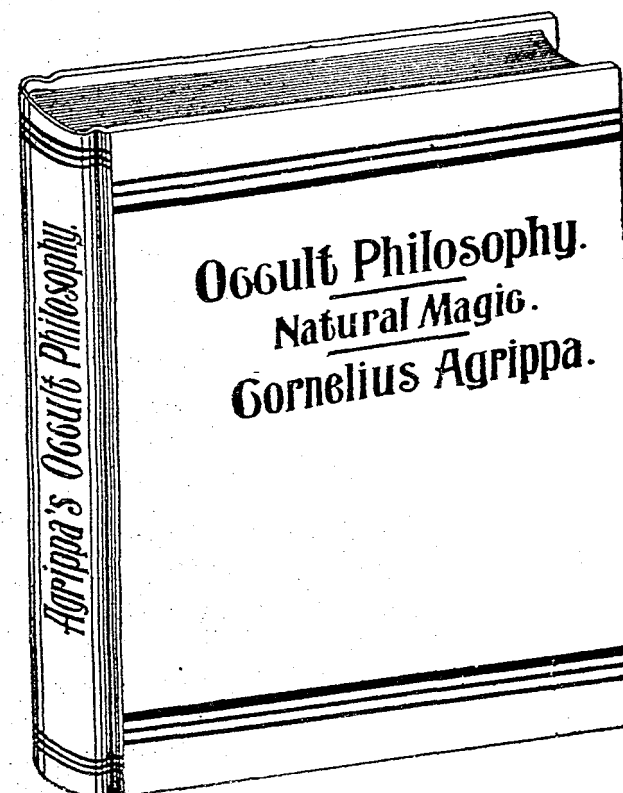
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Right Hip	Virgo	Earth	Aug 23 to Sept 23
Left Hip	Libra	Air	Sept 23 to Oct 23
Right Leg	Scorpio	Water	Oct 23 to Nov 22
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Local News Summary.

Folsom 3011.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Moses and Mattie E. Hull can be addressed at Waukesha, Wis., until Aug. 31; then their permanent address will be Whitewater, Wis.

Judge H. C. McClure has gone to his mines in Shasta county for a few days, and Mrs. McClure is visiting her sister in Los Angeles.

A Large Audience was at Loring Hall, Oakland, last Sunday, to listen to spirit messages through Mrs. Smith and Mrs. Cowell, and to bid them God speed on their journey South and a safe return to resume their work there on Oct. 15. Many floral pieces were presented to them.

Rev. J. Stitt Wilson delivered a lecture last Sunday morning in Golden Gate Hall, San Francisco, on "The Social and Religious Revolution." Mr. Wilson is a fluent speaker and gave a very brilliant lecture. He has formed a class at Academy of Science Building, 819 Market St., and has been giving a series of lessons on "The Inspired Life" during the past week.

An Adjourned Meeting of the Mediums' Protective Association will be held Saturday evening, Aug. 16, at headquarters of the California State Spiritualist Association, 305 Larkin St., San Francisco, for election of delegates to the State Convention and for general business. All members are requested to be present.

W. T. JONES, Pres.
J. T. ROBERTS, Sec.

Capt. Geo. W. Waltrond of Denver, Colo., arrived in San Francisco last week. He is indisposed, and will remain for a short time to rest and recuperate.

THE STATE CONVENTION.

OFFICIAL NOTICE

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.
M. S. NORTON, Pres.
W. T. JONES, Sec.

Mrs. Ada Foye was greeted with a good audience last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco. After an interesting lecture on "The Signs of the Times," from her guides, and answering several questions, ballots were prepared by the audience containing the names of spirit friends, and communications came in response, to the entire satisfaction of the audience. Another meeting will be held next Sunday in the same hall by Mrs. Foye.

Unity Hall, 856½ Isabella St., Oakland, Cal., on Wednesday evening, Aug. 6, was packed with personal friends of Mrs. S. Cowell and Mrs. Amanda Smith, two prominent mediums of that city, who, in response to invitations of the Oakland Society, had gathered to show their appreciation of them in the spiritual vineyard and to say *au revoir* on the eve of their departure to fill engagements with the Spiritualists' Camp at Los Angeles.

The hall was artistically decorated with flowers and foliage. President J. Stewart was master of ceremonies, who, aided by Dr. Sol Palinbaum, presented the following program: Invocation, Mrs. Rebecca Smith; recitations, Mrs. Newman and Miss Sybil Campbell; short addresses, Mr. Geo. Campbell, Mrs. L. E. Drake, Mr. J. W. Preston, Mr. Orth, Mrs. S. Cowell, Mrs. Amanda Smith, Mrs. Neilsen, Mrs. Carmen Gray of Portland, Ore., and Mr. W. T. Jones of San Francisco; a violin solo by Miss Ida Kohler concluded the program. A bountiful repast had been provided by the ladies. After many a "God bless you!" to the honored guests, the company parted with kindly thoughts, cheering words and sunny smiles, and happier for having been there.

Henry Harrison Brown will commence his series of lectures on "The Science of Life" next Sunday in Odd Fellows' Building. He is a fluent speaker, and a large audience will greet the opening of the Fall course.

Prof. G. S. Dove lectured for the Union Society, Oakland, Sunday, Aug. 10, at 3 p.m., and made several satisfactory phrenological examinations for well-known people in the audience. Prof. S. E. Buswell, arrayed in his Oriental robes, followed with a large number of psychical readings. The audience was large and well pleased.

Mrs. May E. Stevenson lectured in the evening on the subject, "What Relation do we Bear to our Families?" and Mrs. Dr. Stewart followed with clear-cut spirit messages.

Sunday, Aug. 17, at 3 p.m., Prof. Dove will lecture on "The Benefits of Phrenology," and Prof. Buswell and wife, arrayed in their Oriental robes, will give psychical readings. Mrs. Stevenson will lecture in the evening, and Mrs. Stewart will give messages.

Lecture Tour.—I am arranging plans for a series of lectures and meetings, which will include Sunday services in the name and for the cause of Spiritualism, and week evening lectures upon the Science of Psycho-Biology, which embraces all methods of character and life-reading from Phrenology to Astrology, in which I shall be ably assisted by the eminent and successful Australian phrenologist and psychic, Prof. J. P. de Blumenthal, who is, without doubt, among the first in his specialties. We shall lecture upon diseases of the physical and mental conditions of mankind, selling the Vitae-Ore remedies for the ills of the material, and impart knowledge for the mental and spiritual needs of the sufferers. We are confident we will not disappoint the public.

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The Oakland Temple Association held two very successful sessions last Sunday at 2:30 p.m. Mrs. S. Johnson delivered a very inspiring address.

At 7:30 Mr. and Mrs. Paul S. Gillette occupied the rostrum.

Our next monthly concert for the benefit of the Temple Building Fund will be held Sunday evening, Aug. 31, at 8 p.m.
C. F. VAN LUVEN.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 23, 1902.

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No. 34.

Don't Take it to Heart.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.



Reality of a Vision.

CARL BURELL.

During the last illness of my grandfather—a man of 81 years of age—who was not a Spiritualist and not a believer in so-called visions, he at times saw and talked with several different persons who had passed from this life.

One evening in particular, one of our neighbors came in to see him, and my grandfather talked very rationally with him, only occasionally referring to other parties which seemed to him to be in the room. The next day, and ever after the same, he spoke of the people he saw (in vision) just the same as he did of the neighbor who had called and talked with him; he did not seem to be able to distinguish any difference—one was just as real to him as the other. I was not able myself to see, feel, or in any way realize the presence of these visionary people. But by repeated experiments I became perfectly satisfied that they were real to him; and the fact that he always recognized me and my presence, also the neighbor who called, would almost seem as if there were real entities present which were visible to him.

I know that there is no absolute proof of this hypothesis—yet, on the other hand, it would seem to me to be a very difficult psychological achievement to prove that these visionary people had no existence outside of his brain.

Suncook, N. H.

Dreams Concerning Rulers.

THOS. H. B. COTTON.

Within the last year or two I have developed a singular penchant for dreaming of heads of government. This peculiar trend of my dreams appears to have no direct connection with the drift of my

thoughts during the day. In this, therefore, I claim exemption with the great majority under the old proverb, "We are not responsible for what we say in our dreams."

On the night of May 28, 1902, I dreamed of passing along a country road leading from a small hamlet. I looked up into a wide window—the second story of a barn, and there I saw a jolly bootblack very industriously plying a brush, polishing another man's shoes. The bootblack in my dream was none other than King Edward VII of England.

The interpretation was to the effect that the last vestige of the aristocratic spirit has departed from his royal highness, and that he was doing the act in the dream, not as a maniac, nor as a hopeless crank, but simply as one completely imbued with the normal spirit of democracy intensified to a degree thoroughly refreshing.

I have, however, to mark this same day as the first that I remember having dreamed of royalty twice in the same night—much less of the same specimen of royalty. This was my experience on the night of May 28, above mentioned. My second dream placed me in charge of a lumber wagon filled to overflowing with a superior kind of blue, or, rather, purple plums, all ripe and luscious. I was preparing to unload this freight, when King Edward approached the wagon as one that was for some reason interested. I had already scooped out a portion of the load when I paused to see what he had to say. Pretty soon he said: "Well, get this load off; I want to see it"; or words to that effect. At the same instant I was enjoying the beauty of the twilight; for it was evening. After a moment's reflection I said to him: "Recollect you are not king in this country, friend Edward."

My interpretation of this dream is that "royalty," either on earth or in the unseen (or possibly both), may have been taking a deeper interest in some of my work than I was aware of. I have definite reason for believing that ex-queen Victoria has not only been keenly interested in certain things that I have written, but that she has also striven to impress the results upon her son, and not without effect, as will be seen a little further on. The heavy load of freight refers to the unloading of my conscience on Jan. 1, 1902—rather "late in the day"—of momentous events then transpiring; and even the king was disposed to chide me for not being more prompt. It was also concerning the Boer war, as herein-after mentioned, and in which King Edward was, indeed, a subject, as he is now an object of concern.

The plums in the dream indicate

the fruit of my quiet work of aiding in my peculiar way, to the best of my ability, in the manufacture of sentiment. We need these reminders occasionally to keep up our courage, under adverse conditions, for we are sometimes sorely tried as we jog along in the rough life journey; and these symbols of encouragement may be of special use to us, like oases in the desert.

Not long after the time of the two dreams narrated above, I dreamed once more of our friend, Edward VII. The scene was in a country place, perhaps in England. A throng of people were seen in the distance to the south of me. I was walking in that direction when a messenger approached, informing me that King Edward was in that crowd, and that he was on his way to meet me to fight a duel with me. "All right," I replied, "let him come on; I'll meet him!" I immediately made up my mind as to the tactics I should pursue in the encounter. It seemed I was armed with a sword, but just how I obtained it was not clearly evident. The king very soon appeared, and as he approached me I faced him calmly, and at the critical moment deliberately dropped my sword upon the ground. Ed-

Hon. R. A. Dague.



Philanthropist and Author.

R. A. Dague, editor and proprietor of *Dague's Plain Talk*, ex-member of the Iowa Senate in the 14th and 15th General Assemblies and Special Session of 1872.

Author of Assembly (Cal.) Bill No. 285, to give public employment to the homeless and unemployed, known as the "Dague Tramp Bill," passed by the California Legislature in 1897, which the Governor declined to sign and approve.

Also author of House Roll 3499—a Bill to provide for the collection of an income tax and inheritance tax, and the organization of the unemployed into an industrial army of the United States, (now pending in Congress).

Also author of several pamphlets on the Capital and Labor problems; how to prevent bank panics; why the Government should own and operate the railroads and all other public utilities, etc.

ward seemed momentarily abashed at this unexpected movement on my part, but quickly followed it by a like action. Thus ended the duel without bloodshed, and with it ended the dream.

THE INTERPRETATION.

On New Year's day of 1902, I wrote a brief but rather energetic article, which was published in the *PHILOSOPHICAL JOURNAL*, concerning the South African war. I referred to the pitiless ravages of the advancing conquerors whose work I designated as murder under the still popular (?) title of war. I went on to prophesy the downfall of the British Government and the ultimate extinction of her glory, largely as the outcome of this same war of extermination of the Boer race. The article, in short, showed that I was uncompromisingly opposed to the policy of the British crown in that war; and although the king may never have seen the article in question, nor ever heard of the writer, yet in the light of the new thought, he undoubtedly felt the sting (however unconsciously), and under the same blind impulse sent his challenge of defiant thought, and followed it (mentally) till he encountered the antagonist, when for the first time his eyes were opened and he was made to plainly see the spirit of Peace which had been opposing, and which now disarmed him on the spot. My sword was the weapon (of words) in the article referred to; and the mystery of my obtaining it was certainly the inspiration which had helped to guide my pen. That a portion of this inspiration is directly attributable to the spirit of the ex queen, I am well convinced in my own mind, and may endeavor to explain why in future.

San Francisco, Cal.

Bull-Fights and Man-Fights.

R. A. DAGUE.

Within the past two weeks two topics have been uppermost in the newspapers and among the people in this part of California. One was the proposed bull fight at Point Richmond, which brought out cyclones of indignation. The other was the fight between Jeffries and Fitzsimmons. The former was prevented by the interference of the railroad officials and others. The latter was discussed on the trains, boats and streets—everywhere. Eight thousand people attended the bloody man-fight. Tickets for box-seats sold for \$20. Mayor Schmitz and Samuel Gompers were there. Twelve or fifteen women were present. The papers say that when "Jeffries was cut into ribbons and was a mass of

blood and dirt, the crowd yelled with delight." Will you, Mr. Editor, allow me to moralize a bit touching these subjects?

What I want to know is: Which is the most demoralizing, a bull-fight or a man-fight? Why should one be prevented and the other allowed, and be attended by 8,000 people?

Writers on heredity say that the witnessing and enjoyment of scenes of brutality create within us influences that are transmitted to our unborn children.

Jesse Pomeroy of Boston is serving a life sentence for cutting the throat of his school companion. All through his childhood he took pleasure in cutting the throats of cats, and dogs, and other animals. The business of his father was to cut the throats of hogs in a pork-packing establishment.

In England butchers are not allowed to sit as jurors in cases where the prisoner is being tried for a capital offense.

What kind of children do the men expect to have who "howl with delight" when they see a man with a broken nose, his face cut into ribbons, and he a mass of blood?

Bull-fights are bad, are brutal, are productive of demoralization, brutality and crime. Man-fights are worse than animal fights. Animals don't know any better. Men should know better.

If I were a practicing lawyer, as I was once, and I were counsel for a man being tried for his life, I would object to any man sitting on the jury who attended a prize fight and "howled with delight" at the sight of blood and brutality.

If I had a daughter I would use every persuasion to prevent her from marrying such a young man.

If I were Judge of a court I would grant any woman a divorce from a man who paid an admission fee to a brutal fight and who "yelled with delight" at witnessing two brutal men pounding each other into a jelly. So long as we have thousands of men who keenly enjoy bull-fights and man-fights and are delighted at seeing brutality, we will have Romans beating their children and finding jurymen to justify them, brutes in human form whipping their wives, and all sorts of brutality and crime.

The girl who marries a man that delights in seeing animals or humans beaten, need not be disappointed if her husband beats her. She may reasonably expect that her children will inherit from such a father a cruel, brutal nature.

I am now and have long been a persistent defender of the working men and the labor unions, but I blush to think that Samuel Gompers and Mayor Schmitz occupied prominent seats at that exhibition of savage brutality.

Alameda, Cal.

Electricity, or Solar Energy.

DR. GEORGE W. CAREY.

That which is generally called electricity is only the effect, or manifestation, of energy. Where or what is the source of this power, or energy? The sun—Solar Energy.

In what manner does this energy operate to produce the phenomena of light or heat? By its operation, or chemical action, on so-called matter, i. e., the aerial elements. Different rates of vibration produce different manifestations—heat, cold, light, so-called electrical effects, sound, color, smell, plant growth,

blood, etc. Air breathed into the arteries (air carriers) unites with the mineral base of the blood, the inorganic salts of food, and is thus precipitated, condensed and chemically changed into blood by the same law (Infinite Intelligence) that changes these elements into vegetation, fruits, nuts, flowers, grass, etc.

The organic portion of food, oil, albumen, fibrine, etc., is consumed, chemically burned up in stomach and intestinal tract, to set free its stored-up energy for motive power to run the human laboratory, or machine. So the process of inhaling air, raw material for blood, may go on. By this combustion of mineral or cell-salts of iron, lime, potassium, magnesium, sodium and silica are set free and enter the blood vessels by transmosis, and form the negative pole of the chemical formulae called blood. Thus blood is the product of energy operating upon matter (which may be energy in concrete form), and proves the ancient statement that "God made of one blood all nations that dwell on the earth." This is literally true, for there is only one substance to make anything from.

Then do we consider Solar Energy and electricity one and the same?

Yes; there is but one Energy, one source of power in the Universe, and that is the Universe. It is the one and only dynamis. This energy is neither heat, light, darkness nor cold, but produces all these and all other phenomena by its word, will, or operation, or vibration.

There is absolutely no proof that the sun is hot, but there is abundant proof that it is a mighty center or dynamo of energy, force or power, constantly radiating its waves of energy throughout the solar system, and the action of this force or friction on the aerial envelope of the earth causes heat in different degrees according to the divine, creative will.

Two clear days in August, the temperature one day 95 degrees, the next day 75 degrees. Cause: Different rate of vibration in waves of energy directed by Infinite Intelligence. Does it not seem very foolish to continually complain about the weather?

How does electricity, or energy, pass along a wire? It does not pass at all. Place your hand upon a piece of timber, or iron bar, and have some one strike the other end a blow with a hammer, and you will instantly feel a jar, or vibration, but nothing—no substance—passed from one end to the other. The molecules, or particles, that compose the wood or metal vibrate each other and thus produce the same motion at the opposite end. This explains the science of telegraphy, the telephone, etc. The vibration set up and started at one end of a wire sets every particle, molecule or atom of the wire in vibration; thus characters or sounds may be recorded.

Wireless telegraphy is explained upon the same principle. There is a universal substance everywhere in molecules between which is universal Energy (the body and spirit of the Universe), and thus vibrations can be conducted through so-called air and recorded, providing a receiver corresponding with the sender is prepared.

Is wireless telegraph the last step in the science of communication? No. The brain of man (and woman) is both a transmitter and receiver, and when the race awakens from its dream (hypnosis) of flesh it will find the brain is the only instrument needed, and that

the medium for transmission of thought is everywhere present.—*N. Y. Journal.*

What Spiritualism Proved.

DR. DEAN CLARK.

1. That man is essentially a spirit.

2. That death is the resurrection of man from his outward body.

3. That he is governed in both worlds by Nature's Laws, which are never suspended.

4. That all "Special Providences" are the acts of finite spirits—God always manifests through universal Law.

5. That all special Inspiration is the psychologic action of individual spirit quickening the mind of the mortal said to be "inspired."

6. That all spirit manifestations are natural, not "supernatural," (a misnomer).

7. That all Bibles are the Word of Man—Nature is the only "Word of God."

8. That it is both the nature and destiny of man to progress eternally.

9. That compensation for good acts and retribution for evil deeds are the natural results of the deeds themselves, and are no special rewards or punishments. Happiness is the fruit of obedience, misery of disobedience of Law.

Psycholettes.

ARTHUR F. MILTON.

Penuriousness is economy sifted of its grain.

He who knows his own soul has a good counsellor.

Woeful want and criminal waste are the thistles of humanity's gardening.

Health or happiness, like money, is often squandered by having too much of either.

Natural law must be measured by its own yard-stick—the consciousness of the same within.

If an election depended on the votes of the unknown sinners against the known, or the unknown sins against the known, the former would win.

All the force that man can generate is but a modicum compared to the vibration needed to make a plant grow.

War symbolizes a perverted will reason and love conflicting with nature. When man concludes peace with the elements he will have peace with his fellow-men.

To be able to cure, one must be well himself. We don't expect a boy to have the power of a man. So a sick "Healer" is not capacitated to impart health. His claims cannot be valid if disease is a cause, and not an effect.

Indolence of body or mind is a dead weight to the soul.

Soaring on graceful wing, the bird exemplifies a power not known to man. Nature's secrets cannot be unearthed by imitations, except in the cause. All we see in the flying bird is the effect. With the cobwebs of selfishness removed we may see the cause and inherit results accordingly.

In the charity of self-respect rests greater victory than in denunciation.

To treat a truth with levity because not understood is often but an apology for a superior knowledge. To suppress or condemn it for like reasons may be an apology for hiding jealousy or prejudice.

One humanitarian act is worth an age of faith as a saving grace.

The self-love born of intellectuality or genius finds it difficult to approve of anything not consistent with its own achievements; and when it does, it is silenced by envy.

When prosperity is being transferred from the masses to the individual, the dawn of imperialism has begun.

In song and hymn the soul reaches out for a breath of Heaven's harmonic vibration—the soothing influence of that law which adds sweetness to life and inspires it with gratitude and praise for its being. Music is the symbol of universal harmony and peace, and constitutes the power that soothes the discordant elements in the human soul. It is the language in which spirit speaks to man.

Do not envy another's happiness. It may only postpone your own.

Success depends upon the acceptance of the motive, and may have neither wealth nor fame as its reward. A volume of truths may prove a success, but leave the author poor and unsung.

Chastity, modesty and sympathy is the trinity of perfect womanhood. Dignity, tact and conscientiousness that of manhood.

Besides its physical use, every organ in the human body is a medium for the expression of a life force anterior to it—a law of nature required in the individualization of the being. Their proper or improper use determines the status of the individual. Like nature, man constitutes a law-centre, but a compendium of the original.

Prose Poem on Death.

Oh, blessed, blessed Death—maligned, misrepresented, and misunderstood, and called the fruit of disobedience, the penalty of sin, the cruel and relentless foe of man—and yet thou art the daughter of God, Nature's own child, the blessed messenger to usher the tired, weary and the sad and sick into the realms of rest and everlasting peace.

Thou comest not with cruel dart or sharpened cycle, but as an angel of light and life, and with thy loving fingers thou touchest the wearied eyelids and they close in quiet sleep as close the flowers when night steals on. Thou touchest with thy soft and motherly hands the wearied limbs of toil, and the bent and aching frame of the toiler rests calmly 'neath the trailing vine and the falling leaves.

Thou comest like blessed sleep to those who feel the cruel stings of enmity, the darts of persecution and the pangs of sorrow, and at thy gentle touch the senses are closed to all the noise, babble and disturbing sounds of human strife.

Oh, blessed, blessed death!—thou givest a thousandfold in blessing for every gift thou takest from us. Oh, wonderful transformation! Oh, blessed transition! Oh, marvelous opening of the dull and sluggish senses of the earth-life, for at thy touch the golden gates of Paradise are opened and spiritual vision of the life immortal bursts in one flood of glory on the soul. Each sense, attuned to Heaven's highest harmony, enraptured with the sights and sounds and ecstasies of Heaven, revels in delight unknown to earth.

Thy real name, oh, Death, is Life, for life abundant, joyous, and supernatural, thou givest when the weary tasks of earthly toil are ended. Thy real name, oh, Death, is Birth, for while attending angels wait and watch, thou loosest the ties that

bind the soul to aches and pains and earthly limitations, and usher the new-born spirit into realms of light, where friends long lost receive in joyous welcome and angel choirs announce a soul translated, a spirit redeemed from earthly limitations, and Heaven's harmony breaks forth in one united chorus of joy and sings:
"There is no death!"

As the Shadow of a Rock.

A TRANCE ADDRESS BY J. J. MORSE, DELIVERED IN LONDON, SUNDAY, MAY 25, 1902.

What can best help religion to-day? The higher criticism. What does the higher criticism do? It is helping to show you how very little people think for themselves. It is kindling keener mental activity with religious problems; but it is still maintaining that semi-sacredness with religious questions which has held men in spiritual bondage. So long as anything is said to be sacred, men will pause before they lay rude hands upon it; but truth is at the service of any hand that strives to grasp it; no man's hand can destroy it. History, religion, and philosophy must all be brought to the bar of reason, and dealt with practically. Philosophy may speculate and be able to lay down certain propositions, with a fair approximation to absolute truth; but the cold mentality of philosophy does not appeal to the soul. It makes men strong-minded, but it does not always make them good. What is needed is to infuse a warmer element, and showing that justice is not inseparable from mercy, and that perhaps when men love mercy and justice more the world will be all the happier.

Let us ask the question: When all sorrows, trials, and struggles, when all the success and happiness, and when everything has matured your experience that a human being can encounter when passing through this world has been accomplished, "where will you find the issues rising?" Your answer, mayhap, will be that the consequences of every individual life affect every other life, like a pebble thrown into a pool, the widening circles going on expanding till they reach the furthest shore. These are not the issues; they are more reactions on this plane of being, and the question comes: "Does man live after death?" If he does, "How does his life here affect him in the other world?" How can you find that out? Of course by appealing to the other world—by your bringing the "dead" man back again. Spiritualists say it has been done over and over again, and that the so-called dead "over there" have returned; and when asked as to their state and circumstances, they have replied that their condition there is the immediate outcome of their life on earth.

Evidently then the issues of a man's life follow him into the other world and exercise a determining influence on his entering there. This may seem a mere commonplace, but we can hardly find words to express its importance; if it is true that the "dead" man comes back again, every question of religion, morals, philosophy, individual life, action, and character is at once brought up for review. The whole question of death and futurity is subjected to re-examination. Think of the radical issues brought out of these two facts. We say without reservation that these "dead" people do come back, and what they say about themselves must be accepted. They are living there, and can speak with the authority of personal experience, which is infinitely better than theory. Theologians can talk theory; but the "dead" man does not romance, he is content to say what he knows. Now, then, this "dead" man says he is unhappy because of the motives behind the deeds done in the body. Are motives so important? Yes.

It is curious, but true, nevertheless, that there is a vast amount of self-deception with regard to moral affairs. Some people are possessed with the idea that a good deed done with a bad motive is good, and reflects credit upon themselves for the good they do. They stretch this idea, and say that the motive does not concern anybody but themselves; yet motive is the spiritual essence of deeds. You may be generous for the purpose of spiting somebody else. You may say nice things about a person for the purpose of being pleasant. The world applauds your generosity, but by-and-by you will come in the presence of your motive, and that motive will rise up against you. It is the outwarding of the unseen side of you *here* that comes up "over there." The force of your unseen life goes with you there, and it is absolutely certain that you can not escape the consequences of your actions, that over there the truth will be made manifest, and if you wish for happiness after death you can only secure it by righteousness before death.

Let us put a picture before you. The spirit world, let us say, has converted this human world—that is, it has satisfied men that there is a continuity of life for every human being, and that the question is beyond doubt. It is as much a matter of fact now for men to accept the truth of the continuity of existence as it is for you to accept the existence of the sun when you see it shining. The world has been convinced of another matter—that in that other world there is no parlying with justice; that every human being must face the consequences of his own life, rising above the possibility of others' actions, that there is no escape from one's own actions and motives. Let us suppose that the whole world has become satisfied of the return of departed human spirits, of the reality of the fact that all are spiritual beings.

Let us follow our fancy picture a little further. There is a leading statesman who comes to his fellows. He says: "Gentlemen, if we pass this measure into law it will benefit the entire community—especially the toiling man. It will relieve him of pressing financial responsibility, and it will give him a better position in society." His colleagues smile, assent, and it is agreed that they will use their best efforts to pass the measure into law; but the great minister does not go any further—or, rather, he does not go far enough in what, apparently, appears to be a fact: that he is desirous of improving the position of the toiler. He, however, says to himself: "If I do this, then I shall be acclaimed as a social reformer, and by-and-by I shall be proclaimed Lord Somebody." Here the motive is individual aggrandisement. At home the man is doubtful whether his conscience can be quieted, for he can not put his motive out of his own sight.

Suppose another case: A minister is an apparently hard-hearted perverter of justice; he will not listen to the appeal of the afflicted, or lift the burden of any hardship. Ruthless he walks over the rights of his fellow creatures, and grinds the faces of the poor. Those who love "a strong government" praise him as a pillar of the state, and that such men are necessary to maintain the dignity of the empire. He possibly goes to church on Sunday and thanks God for all His mercies, while thousands curse his name, and many men's hands clutch nervously as they would like to strangle him. When he goes into the other world he will meet himself there. He will realize that his past is present with him, and every sigh and cry shall be like daggers, and yells of agony will be his music; he will be laden over there with the horrible abuse of his motives on this side.

Let us bring it home in this fashion: Suppose all the world should be brought to a knowledge and understanding of what we stated a little while since. Where would be religious ignorance, immorality, injustice, and wrong-doing?

Where would be the fear of death? They would all be banished from human hearts and minds. A man would not sin for he would say: "I will not do so, because I shall suffer." By-and-by will come the holier aspect: "I will not do wrong because it is wrong. I will not do right because of the reward of righteousness to do right, but I will do right because it is right to do right." If men were purified in mind, willing and sober, living justly, in perpetual union, the appeal would be absolute, and misery would depart from your lives—brotherhood and sisterhood would bind the human family. You would need no parson to direct you to heaven. You would need no consolations in the hour of bereavement, for your perceptions would be so open that you would perceive the grave is but the portal of the life beyond, of the higher life over there. If these truths were accepted, weariness of life would depart, sorrow, pain, and wretchedness would vanish, and men's lives would be full of joyousness, peace, and content.

You have listened to this little parable, but its import is plain enough. This glorious gospel of modern Spiritualism is a great rock the weary wanderers have found, in whose shadow they can rest. That mighty rock, crowned by the glory of the angels, has brought the surest comfort and haven of rest that man has ever found. Bring all whom you know who are in doubt and sorrow out of the heat of the fire into the shadow of this great rock! Do your part; then indeed will you be able to say with us that modern Spiritualism is "as the shadow of a great rock in a weary land.—Two Worlds.

Benefits of Sleep.

An eminent public man of England whose mental faculties had been subjected to too great a strain, and who suffered greatly from mental depression that amounted almost to the disease of melancholia, was told by his physician that he must rest his brain.

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The doctor who suggested this arrangement declared that the mere mental relaxation of going to sleep, if only for a few seconds, would suffice to save him. He invited his patient to study the activity of the brain by noticing how many things he could dream while the dinner-bell was falling to the floor.

Every day for many months the man sat down after luncheon with the dinner-bell in his hands. Every day he went to sleep, slept for half a second, while the bell fell to the floor, and his mental condition improved steadily, partly because of the rest which his mind got through losing consciousness for a second and partly because of his interest in the extraordinary dreams which passed through his brain while the bell was falling.

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Southern California Spiritualist CAMP-MEETING.

The Spiritualist Camp-Meeting Association to be held at Sycamore Grove, Los Angeles, will formally open on Aug. 17 and continue until Sept. 17. The committee in charge express themselves as highly pleased at the prospects of having a successful camp-meeting, and the management have endeavored to secure the best talent available. The speakers and mediums already engaged have long been recognized as leaders of the highest order in the Spiritualist ranks, and will sustain the high reputation gained in former meetings of the Association. An illustrated program giving full details has been issued and can be secured by addressing Mrs. Nellie Howell, 139 West Fifth St., Los Angeles Cal.

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SAN FRANCISCO, AUGUST 23, 1902

The Maine State Convention will be held in Portland Oct. 3 to 5.

Criticizes Theologians.—In a sermon at the University of Chicago, Dr. Edward Everett Hale severely criticized theologians for not having a knowledge of religion. He defined a theologian as one who has a theory about God and his relation to his fellow-men, which he can state in scientific terms, and said that the tendency for men to know theories, but not the religious life, shows itself more and more in literary and refined circles.

The Central Iowa Camp opens at Marshalltown, Iowa, Aug. 24, and closes Sept. 14. A very nice program has been issued, which can be obtained by addressing the Secretary, Mrs. L. F. Andrews, Marshalltown, Iowa. Among the speakers and mediums we note the following: Rev. Harry J. Moore; Mrs. Jennie Hagan-Brown, Mrs. Marian Carpenter, E. E. Carpenter, Mrs. Maggie Waite, Max Hoffman, Mrs. Eva McCoy, Mrs. A. L. Albright, Mr. and Mrs. M. Buchanan, Mrs. C. B. Bliss and Mrs. Sarah F. DeWolf.

The Old House is being torn down, but the New Temple is ready for occupancy. Those who will not enter the New and partake of its happiness, must not complain of the discomforts of the Old, if they still prefer to cling to it. In the New, "my yoke is light"; in the Old, the burden is very grievous to be borne. Old habits of thought, feeling action and diet—crude, corrupt and ignorant—must all be changed for the New and purer.—*L. A. Mallory.*

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

A New Psychic Play.

The San Francisco *Examiner* of last Sunday contained an excellent article written by Alan Dale concerning Stephen Phillips, the splendid imaginer of "Herod," "Paolo and Francesca," "Ulysses" and countless exquisite poems filled with psychic grace. He is not only a poet and seer, but a prominent playwright.

Mr. Dale met Mr. Phillips in London, and Mr. Phillips said to him:

In all my poems and plays, I have simply expressed my convictions. I believe in these spiritual subjects. I am absolutely certain of the truth of my belief. And in my next play I intend to give to the world a very startling proof of this. In fact, my next play will be something quite new to the stage.

In America, psychic matters are understood. They seem to go in for the "new thoughts" very thoroughly, and it appears to come to us from America—like other things.

In this new play of mine, I introduce the spirit of a man who once lived on earth. He has been an evil, sensual man while in the earth-life, and he has not changed now that he is incarnate. We all believe—do we not?—that death produces no great change in the spirit. One who has been evil in life will be evil after it—until he has progressed. The character, in my new play is what you call an earth-bound spirit. I show him hovering around his friends and descendants, and compelling them to do certain things necessary for the action of the piece.

I'll tell you a strange thing that happened to me once. My wife and I had taken a little house for the season in Surrey. Beerbohm Tree wanted me to go to Marianbad with him, in order to discuss "Herod," and I went. When I returned, my wife met me at the station and told me that nothing on earth would induce her to live any longer in the Surrey house. She had heard horrible noises, and every night the wailing of a child kept them all awake.

I did not laugh at her, for those things do not appeal to me, as they do to others, as ridiculous. I determined to investigate, and I wrote to the late F. W. H. Myers, of the Society for Psychical Research. Mr. Myers sent a man down, and gave us particular instructions not to tell him what we had heard, or to give him any clew whatsoever as to the kind of noises that had disturbed us.

The man came down, slept a night in the house, and returned to London. We had no intercourse with him at all. Later on Mr. Myers wrote us that after due investigation they had discovered that a child had once been murdered in this particular house. I thought it and still think it remarkable. For it was the wailing of a child that had annoyed us, and we had not mentioned the fact to the investigator. That, I may say, is the only "psychic experience" I ever had.

Russia.—Dispatches tell us that the Czar of Russia has invited Count Tolstoy to visit him as soon as his health will permit. This is another Russian surprise, and still, why not? The "bending" here spoken of in the dispatches belongs more with the genius-laden Tolstoy than with the crown-burdened Czar.—*Unity.*

A Spiritualist Temple is soon to be erected in Denver, Colo. The *Sunday Post* of that city on Aug. 3 published the following notice of it:

Denver is to have a splendid temple of Spiritualism and other occult beliefs within the next year. Capt. Geo. W. Walrond, the veteran professor of astrology, has started the new movement, and it is his avowed purpose to make Denver the home of the mystic cult in America.

Nearly \$4,000 have already been subscribed by local believers as a nucleus for the building fund, and Captain Walrond starts to-morrow for the Pacific Coast, where Spiritualism has attained so wide a popularity, to raise the balance of the money needed. The captain says he is also prepared to contribute \$5,000 himself toward the erection of the building.

The plans of the temple are as yet incomplete, but they contemplate an imposing structure of white marble in the Oriental style of architecture, equipped with every facility for delving into the mysteries of Nature's higher laws. The site of the temple has already been chosen, but its location will not be given out until after Captain Walrond's return in September.

Mrs. H. T. Brigham and Miss Belle V. Cushman arrived safely at Melbourne, Australia, and began their work in that city on Sunday, July 13, for the Victorian Association of Spiritualists. Miss Cushman writes that they had a pleasant voyage to Sydney, stopping at Honolulu, Pago Pago and Auckland. At Sydney, where they arrived on Saturday, July 6, too late to go to Melbourne for the Sunday services, as they expected, Mrs. Brigham gave a lecture for the Psychical Society; the notice was short, but the audience good.

They will remain in Melbourne about six weeks and will then go to New Zealand for a short time. Their going to Australasia has been anticipated for some time and they are received with open arms and everywhere causing much rejoicing among the Spiritualists.

The Power of mind over matter is the subject of much interest now, especially with the sledgehammer blows given by Mrs. Helen Wilmans-Post in favor of Mental Science. In a late issue of *Freedom* (her excellent weekly) we find the following:

If a man will train his mind properly he will not have to train his body, because his mind permeates every part of his body; is his body, in fact, the controlling part of it. If we can make this controlling part—the intelligent or thought part—strong enough, the body will be strong. If you will study Mental Science so thoroughly that your brain can say honestly to your body, "You are not sick," the body will not doubt it, even though it had claimed to be at the point of death only an hour before. The brain can say this to the body as soon as it knows that it is the creative force—the controlling power of the body. It can create health where disease had been, by simply speaking the word.

Profitable Investment.

Dr. C. W. Burrows, manager of the School of Occultism, in Detroit, Mich., we are glad to learn, has made some very profitable investments by advice received from the spirit-world. The *Detroit Evening News* of July 12 contains the following concerning the transactions:

Two weeks ago Dr. Burrows received an "intuition" to buy Central Pacific oil stock. Upon inquiry he found that a block of 250 shares could be had by reason of a party who had failed to take them. The Doctor took them at \$10 a share par value. A telegram direct from Kentucky yesterday gives the information that the stock is now held at \$100 a share. A neat clean-up of \$22,500, and still "occulting."

Dr. Burrows exhibited his stock certificates to the *News* this morning, and when asked for proof that the shares had gone to \$100, he showed a letter from a prominent railroad man in Detroit, dated yesterday, saying he had just received word from Kentucky that the shares could not be bought for less than \$100.

"I have bought 250 shares in another oil company, at 40 cents a share," said the Doctor, "and my communications with the invisible realm inform me that they will go up to \$100 in value also. None of the stock in that company is now for sale. You couldn't get it at \$1,000 a share. I wouldn't sell mine."

"I received communications a long time about this stock. I am in almost constant communication with the invisible realm."

We are glad to record this "lucky investment, for the Doctor is a thorough Spiritualist, and is doing a good work in teaching its philosophy and demonstrating its truth, and will wisely use all the wealth entrusted to his care in promulgating the truth.

Non-Combattants are thought to be of no use in the countries where they live. Those peaceful persons who will not fight are deemed not fit to live.

The growth of the Nazarine sect in Hungary is giving considerable trouble to the authorities. These people, like the Russian Dukhobors, are forbidden by their religion to bear arms, and year by year an increasing number of Nazarine recruits are sent to prison, sometimes for indefinite periods, for refusing to handle the rifle. It is very rare for one of them to yield.

Recently, however, an agriculturist, named Paul Jokus, who had been detained in prison for years for refusing to do military duty, gave way because of the thought of his wife and children, and each day, with tears in his eyes, he is taken to the armory, there to learn the use of the rifle and to practice shooting.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

NEW MODES OF THOUGHT, based upon the New Materialism and the New Pantheism, by C.T. Stockwell, author of "The Evolution of Immortality." Cloth, gilt top, \$1.00. Boston, Mass.: James H. West Co., publishers. For sale at this office.

Spirit is the motive force in man's development. It is the ultimate in his onward march. This book skillfully handles all the latest developments and utterances of scientists, and shows that they all lead on to the recognition of this spirit force.

The chapter entitled "Begotten, not Created," is particularly interesting and thought-provoking.

The great desire of philosophers and chemists is to establish the line of demarcation between matter and spirit, or force; but the more they try to do this, the greater is their confusion, for they interblend, and upon investigation they are found to be one in differentiated manifestation. Hence the results of all experiments tend to show that spirit is the universal force which causes all vibration—all life. Matter is its expression, or manifestation. The author plainly shows this to be the case.

This book is a valuable accession to the literature on this subject.

CHRISTIAN SCIENCE—what it is and what it does; or, primary rules of Metaphysical Healing, by Oliver C. Sabin.

This tells how Christian Science heals the sick. It is written in a plain, straightforward way, giving the facts so that the humblest can understand.

A special edition of this book has been issued in the German language, which will be given to every German-speaking person who applies for it before Oct. 1. In order to help all our German readers to obtain it, we publish this notice, but they must apply for it at once in order to get it free. Address Oliver C. Sabin, Box 374, Washington, D.C.

THE HIMALAYA WONDER-WHEEL, or Thibetian Periscope, is a map or chart showing the influences of the vibratory forces of the heavens upon each other, together with artistic and ingenious blendings of valuable information concerning the harmonious operations of natural laws.

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Riches is the name of a monthly published at Ruskin, Tenn., at 25c per year, and edited by E. W. Dodge. It is devoted to the New Thought, its editor being a very progressive man.

Common-Sense Talks, by Francis Edgar Mason, published by Francis E. Mason Pub. Co., 7 Warren St., New York, N. Y.; the first talk being Practice vs. Prayer. The author talks in a common-sense way, advocating deeds of kindness, which help those needing them, instead of prayers, which usually rise no higher than the mouth which utters them.

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right;
Hurrah for the eagle that dared to fight;
Hurrah for peace, freedom and love;
With holy affections, to fill every cup.

"Hurrah still farther; let its echoes fly
Over the continents, into the sky,
Sweeping the heavens, till the world beyond
Resounds with sweet anthems that hath joy,
may abound.

Come to the feast, ye angels of love;
Come, and partake of our every cup;
The weary and faint, the lame and blind,
All may enjoy our national chime!"

Only study and think how grand it will be,
When nation with nation in honor agree,
When the strong with the weak will join
heart and hand,

To do what is right, as our Father commands.
Then Heaven and earth together will be
That happy millennium preached for years,
Glowing with all the flowers of love,
And honor changing the god of lust.

Too long we have worshipped at his shrine,
Contented and happy in unlawful things;
Now is the time to clear the eyes,
To see the whole truth wherever it lies.

The truth, above all, will make us free.
Hurrah, once more; it's a branch of our tree,
With golden apples for every one;
Reach out your hands as far as you can.

Be diligent, too, nor tarry too long,
Your time has its limit, as well as our song;
Buckle on your armor, ye every one,
And declare to the world, for the right we
stand!

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The Editor is not responsible for the
opinions of correspondents.

Letter from Spartansburg.

TO THE EDITOR:

Although it is some time since
we corresponded with the readers
of the PHILOSOPHICAL JOURNAL,
we are still in existence and are
advancing slowly towards knowl-
edge of that which concerns the
soul in its upward development.

June 29, we had Mrs. Twigg with
us for two lectures. She is well
liked by the people of Spartans-
burg, Pa. On June 28, Mrs. Twigg
gave her lecture upon the subject,
"Life in the Sunny South; or, A
Study in Black and White." As
we said before in a previous letter,
the proceeds from this lecture were
devoted to the payment of the debt
on our church. We realized a nice
sum, for which we are thankful,
both to the public and Mrs. Twigg.

Mrs. Sutter, our home speaker,
entertains us every two weeks at
our parlor meetings. She is at
present at Lily Dale Camp, learning
higher truths from the divine in-
telligences. I write an occasional
lecture, which is read at our devel-
opment circles, and we are doing
all we can to interest others in the
harmonial philosophy.

Mr. and Mrs. Sprague were with
us July 4, 5 and 6, as agents of the
National Association. After the
business of the meeting was set-
tled, the remaining time of their
stay was devoted to lectures by
Mr. Sprague and tests by Mrs.
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to us, and we cannot recommend
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On Bonanza creek was made the important discovery that the district has been worked before, for a drift thirty feet long and four feet high was found in the solid rock. A broken tooth of a mastodon weighing fourteen pounds, and a curved tusk eight feet long were taken out of a claim on Gold Bottom.

Some months before a metallic disc was taken from bedrock, having all the appearance of a coin. It appeared to be composed of an alloy of copper, silver, and some other metal.

DAWSON—On a bleak and barren hillside of the Arctic coast, rear the headwaters of the Porcupine river, more than 4,000 feet above the sea level, and a long way above timber line, where none save the Indian hunter had ever set foot, there lie complete hulls of two large ships, petrified. This find is so remarkable that the discoveries of remains of mastodons, which have been made from time to time, sink into insignificance by comparison.

The manner of the discovery was this: A party of Chandalar Indians was hunting near the headwaters of the Porcupine river, which they had reached by following the Chandalar creek. One day while on the side of a mountain, whose slope is toward the Arctic ocean, one of the party toiled up the side of the mountain toward a strange object. He discovered two ships, the larger probably 400 feet long, turned to stone, 100 miles from the sea.

That night when the party was in

camp the hunter told his story. Next day several hunters went with him to see the wonderful ships. They went to the interior of the vessel and brought back with them some cups and plates made for table purposes, and of an ancient and ponderous description. Only a few of them could be brought out by the Indians.

The Indians also found a petrified forest of tropical growth, even higher on the mountain, though in the immediate vicinity of the ships. They describe these trees of stone as having leaves as long as a man's body, and very broad.—*San Francisco Examiner.*

Spiritualist Camps.

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Onset, Mass.—July 13 to Aug. 31.

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Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Etna, Clark county, Wash.—Aug. 8 to 28. H. B. Allen, manager.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

Haslett Park, Mich.—July 25 to Sep. 1. L. D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich.—July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa.—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

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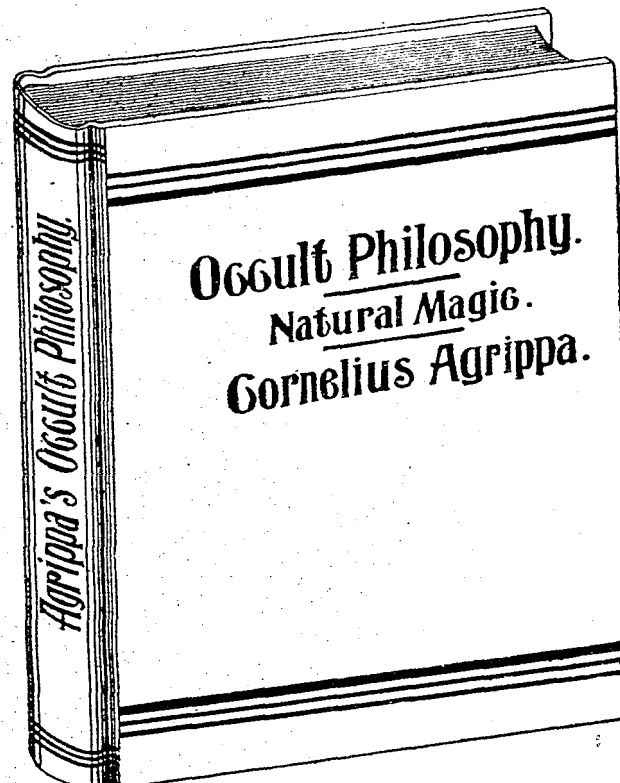
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	♉	Earth	Apr 19 to May 20
	♊	Air	May 20 to June 21
Upper Arm	♈	Water	June 21 to July 22
	♉	Fire	July 22 to Aug 23
	♊	Earth	Aug 23 to Sept 23
Lower Arm	♈	Air	Sept 23 to Oct 23
	♉	Water	Oct 23 to Nov 22
	♊	Fire	Nov 22 to Dec 21
Feet	♈	Earth	Dec 21 to Jan 20
	♉	Air	Jan 20 to Feb 19
	♊	Water	Feb 19 to Mar 21

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The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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PHILOSOPHICAL JOURNAL

[Established in 1865.]

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Mr. Otto Freitag of Los Angeles was in the city during the past week attending the Knights of Pythias Supreme Lodge, and called at the office of the PHILOSOPHICAL JOURNAL. He reports that the prospects for the building of the new Spiritualist Temple in that city in the near future are good; the matter being taken up quite enthusiastically by the local Spiritualists.

Mrs. R. Cowell has gone to Los Angeles camp. She may be addressed, while there, to 139 West Fifth St., Los Angeles. She has engaged Loring Hall, Oakland, and will resume her meetings there on Oct. 5. The date for resuming these meetings as given in last week's JOURNAL was a mistake [but not of the printer]. It should have been Oct. 5.

Oakland Temple Association, Aug. 17, at 2:30 p.m. Mr. Paul S. Gillette delivered a profound address on Mediumship. Mrs. Annie W. Gillette followed with spirit messages. At 7:30 Mr. C. F. Van Loven gave a philosophical address and Mrs. S. B. Seip spirit messages. Our next monthly concert for the Temple Building Fund will be on Aug. 31 at 8 p.m. Fine talent has been secured. Mr. and Mrs. Gillette, Mrs. Seip and Mr. Van Loven will occupy the rostrum next Sunday.

Col. Schriber of Los Angeles was a caller at the JOURNAL office last week, being one of the staff officers of the Third Regiment in the uniform rank of the Knights of Pythias, whose presence in San Francisco has lately caused so much enthusiasm.

A Banquet will be given to the delegates to the State Convention on Friday evening, Sept. 5, by the Ladies' Aid Society.

THE STATE CONVENTION.

OFFICIAL NOTICE

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.
W. T. JONES, Sec.

Mrs. Ada Foye, last Sunday evening, in Covenant hall, Odd Fellows' building, San Francisco, voiced her spirit guide's answers to questions propounded by the audience. The replies were very interesting and instructive. That part of the evening's entertainment which drew the large audience was the spirit messages which followed the questions and answers. The phenomena consisted of the correct giving of names and dates, and interesting communications to the audience from friends who had passed to the spirit-world—both names and messages often being written in the air over the heads of the audience. Mrs. Foye will give another seance in the same hall next Sunday evening.

Prof. Dove lectured on "The Benefits of Phrenology" at Fraternal Hall, Oakland, Sunday, Aug. 17, at 3 p.m., and Prof. Buswell and wife followed with psychic readings. May E. Stevenson lectured in the evening on "Spiritual and Individual Socialism," and was followed by Mrs. Dr. Stewart with spirit messages.

Harmony Grove Camp at Escondido, San Diego Co., Cal., has closed. It was held under the shade of wide-spreading live-oak trees, and was very successful. Col. J. L. Dryden gave many inspirational discourses. Mr. and Mrs. Howe, with their varied gifts and accomplishments, including speaking, singing and public entertainment, were quite an acquisition this year. Mrs. Jane Mullen of National City rendered valuable service both by speaking and in her mediumship. Mr. E. B. Lowman and Frank C. Forster were re-elected as president and secretary.

Henry Harrison Brown gave the initial lecture of his course for 1902-1903 at Odd Fellows' Building last Sunday evening. He was welcomed by his old friends and many new ones. His theme was "The Love of Truth," and for one hour he held his listeners in closest attention. "It is not Truth that saves; it is love of Truth that is our salvation. Were it Truth, perhaps none of us would have sufficient to save us. But loving what to us is truth, the soul is free to care for us. Our sincerity removes all limitations that fear places upon us, and in Love we do our best. Man can save himself by so loving Truth that he lets Truth have its way in Faith through him. Thus his faith in Truth saves him now, as it ever has, and will. There is no other savior than that which dwells within the man himself."

The I. E. T. Bible S. S. and Church held its regular meetings last Sunday at 909 Market St. At 11 a.m., tests by Mrs. Waltman and Mrs. Rubican, president of the Spiritualist Society of Denver, Colo.; 2 p.m., tests by Messrs. Eberhardt, Wilson and Foster, Mrs. Gillingham and Mrs. Wrenn; 8 p.m., test by Miss Dora Dixon, Mrs. Gillingham, Mrs. Wrenn and Mr. Wilson. Dr. Augustus Foster was ordained by Mrs. Hattie Wrenn. Mrs. M. L. Bowker, Sec.

The Oakland Spiritual Society met on Wednesday eve at Unity Hall, 856 1/2 Isabella St. J. W. Preston and Mrs. Drake made addresses. Mrs. Amanda Smith gave spirit messages; Mr. Sibert read a poem by James G. Clark, "Does my Mother Still Live and Does She Remember me?" Mrs. Seip announced the passing to the spirit-life of Walter Hyde, a brother of Mrs. Logan, and made a loving eulogium on his life and labors.

This society will meet on August 24 at 2 p.m. to select delegates to the State Association. All members are cordially invited.

Sunflower League.—The regular business meeting will be held next Thursday evening at the residence of Mr. and Mrs. Gillespie, 824 O'Farrell St. Important business will come before the League.

Mr. Enos P. Robinson and wife were in San Francisco last week, attending the Pythian conclave. They are staunch Spiritualists from Dayton, O., and called at the office of the PHILOSOPHICAL JOURNAL.

Mme. Young entertained a large audience last Sunday evening at 605 McAllister St., San Francisco, with psychometric readings, after an inspired lecture by Mrs. Sarah Seal.

Rev. J. Stitt Wilson gave an interesting lecture last Sunday morning at Golden Gate Hall, San Francisco, on "The Impending Revolution."

John Slater gave a seance at lower Scottish hall last Sunday evening.

Edward Earle gave his last seance for the present last Sunday evening at 328 Ellis St., San Francisco.

Mrs. C. J. Meyer read flowers and letters and answered questions, etc., at 335 McAllister St., San Francisco.

Walter Hyde passed away on Wednesday, Aug. 12, at 4:15 p.m. after a year's illness at the home of his sister, Mrs. F. A. Logan, 1218 Railroad Ave., Alameda, Cal. The funeral took place on Friday at 10:30 a.m. Mrs. Sarah Seal officiated and gave a very consoling and inspiring address, being an old friend of Mrs. F. A. Logan as well as her arisen brother, Walter Hyde. Mrs. S. E. Cooke presided at the organ and led the musical exercises.

Mrs. Logan is one of the oldest mediums on the Pacific Coast and is now in feeble health. The expense of this funeral will be very hard upon her after the expense and labor of taking care of Mr. Hyde during his illness. Her friends will no doubt be glad to share it with her. They may address her at 1218 Railroad Ave., Alameda, Cal.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

Southern California Camp.

TO THE EDITOR:

The Southern California Camp-meeting at Sycamore Grove, Los Angeles, opened Sunday, Aug. 17, under auspicious circumstances. The three sessions—morning, afternoon and evening—were all a surprise, I think, even to the management, the auditorium being filled to overflowing. The day was perfect, and everything giving promise of success.

The secretary of the Association, J. D. Griffith, has for some time been dangerously ill and is now in the hospital making a struggle for life, with grave fears on the part of his many friends as to the result. George Silver, assistant secretary, is acting secretary upon the grounds. Mrs. Nettie Howell, financial secretary, is everywhere busy, doing all that is possible for the good of the whole.

The dining-room is in charge of the Harmonial Workers, an auxiliary society of people who are proving themselves to be efficient workers as well. They are giving us an abundance of well-cooked, well-served, homelike food, which goes far toward the harmony of the outer man. Mrs. Watson's lecture was one of grand inspiration and eloquence. The evening lecture by my guides was received with favor, and the closing seance by Mrs. Freitag was pronounced by all to be one of her best. The music is in charge of Mrs. Romandy and was excellent. Mr. Lillie is assisting with solos, and others with violin and guitar solos, whose names I am not yet familiar with. So the Southern California Camp is fairly launched.

R. S. LILLIE.

Epilepsy Cured.

At Last a Positive and Permanent Cure for this Terrible Malady is Discovered.



The renowned Brain and Nerve Specialist, Charles W. Green, of Battle Creek, Mich., has at last found a positive cure for Epilepsy, or Fits.

Epilepsy has baffled the medical world since the time of Hippocrates, and not until the Eminent Specialist, Dr. Green, patiently worked out his great cure, has a positive cure for Epilepsy been known. The Doctor has used it in every case of fits he has treated in the past five years, hundreds of whom had tried everything they could hear of before taking his treatment, and he has yet to find the case, not due to injury, that it will not cure.

Mrs. Lizzie Green, of Boston, says: "I cannot thank you enough for my deliverance from that terrible disease, Epilepsy. I had suffered with it for 30 years and had tried everything I could hear of, but the attacks only grew harder and more frequent. I had given up all hope, when one of my neighbors told me of your great cure. I should not have written this if she had not urged me, for I had been fooled so often that I had resolved to pay out no more money. God bless her for urging me, for you cured me and saved me from a life worse than death." Do not experiment longer with "Free Cures," and worthless nostrums containing injurious narcotics, etc., but write at once to Dr. Charles W. Green, 220 Monroe St., Battle Creek, Mich., for full particulars of this great and tried Remedy. It will cure you and brighten the rest of your life. Write at once, giving full facts about your case; the doctor will tell you exactly what can be done for you. Remember the treatment is positively guaranteed.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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Societies and Meetings

Society of Progressive Spiritualists.

Holds regular meetings every Sunday evening at 7:30 p.m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season. Vacation from July 15 to Sept. 15.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages, by local mediums. 10c.

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THE PHILOSOPHICAL JOURNAL

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 30, 1902.

1429 Market-st. No. 35. Between 10 & 11th-Sts.

ATTAINMENT.

Can we reach the mount of Freedom
While traveling here below?
Can we cull the flowers of wisdom,
And all Life's secrets know?

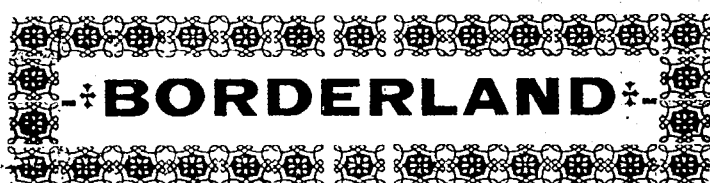
And did the famed Methuselah
Attain to that estate,
Thus being a high exemplar
For us to emulate?

What man has done can be again
Done equally as well,
Nor need we ever once complain
Of hindrances to quell!

We know the rugged hills we climb
But strengthen us the more
To wield the forces in our prime,
As giants did of yore!

Put forth the thoughts we have to-day,
'Tis all the day requires;
Expending strength on uses, may
Meet all our just desires!

Mrs. C. K. SMITH, San Diego, Cal.



SPECIAL SERVICES

Given by Mr. C. V. Miller at his
Residence in San Francisco,
for the Grand Duke Boris,
on Aug. 3, 1902.

The San Francisco Examiner of Aug. 4, speaking of the visit to this city of the Grand Duke Boris of Russia and his suite, says:

The royal visitor was the guest yesterday of C. V. Miller at his home, 1084 Bush St. He is an ardent believer in Spiritualism and a seance was given for his benefit.

This was quite true. The Grand Duke, accompanied by ten gentlemen of his suite, visited Mr. Miller, who had previously been invited both to luncheon and to dinner by Prince Boris.

The Russians, who have traveled the world over and have seen the best the world has to offer of art, were enchanted with the beauty and rarity of the collection of artistic treasures and curios with which Mr. Miller has filled the rooms of his handsome residence.

Then came the seance, with its manifestations of etherialization and materialization. The Grand Duke and the gentlemen of his suite were keenly interested from the beginning. While familiar with some phases of spiritual manifestation, they had never before seen anything of such beauty and interest as these wonderful phenomena.

The materializations outside of the cabinet, where a translucent globe of white was wafted over the curtains, and after swaying in long sideward and downward curves, rested on the floor and

began to rise gently into a defined form, arrested the attention of the visitors most of all. The flowing, luminous draperies, the graceful movements of the arms as they released themselves, the dignified bearing and posture of the figure at its full height—then the voice, the pronouncing of a name, perhaps unknown to all save one in the seance room, the coming forward of that friend, the loving embrace, the moments of whispered conversation with the visiting spirit—all these things which to those who regularly visit this medium's meetings have become familiar, were to Grand Duke Boris and his friends full of wonder, novelty and impressiveness. One or two of their number had unmistakable tests given, and all expressed themselves as pleased, interested and satisfied of the genuineness of the manifestations. No place in San Francisco has proven more attractive to the best and most distinguished class of visitors than Mr. Miller's beautiful home, and the rare and lofty character of the spiritual manifestations given there has arrested the attention of all genuine students of the occult.

ISABEL HAMMELL RAYMOND.

A Telepathic Message.

I give the following personal experience in proof of the reality that the mind or spirit of a living person may impress and influence another person, even when separated by hundreds of miles.

Last fall my wife was suddenly called from home to attend the funeral of a relative in another State. She hurriedly started by the first morning train, expecting to travel all night and reach her destination in time for the services on the following morning. As she had previously been over the route and was accustomed to traveling I had no fear about her getting along all right alone. I had to remain at home, and in the evening retired early and was soon sound asleep.

A little after midnight I awoke with a strong feeling that my wife was in trouble. I became restless and felt that she had met with some accident, delay or misfortune on the way. I could not shake off this feeling, but continued to worry for a long time and searched the morning papers to see if there had been any railroad accident.

On her return home I learned that my wife reached Harrisburg on the western express about midnight, where she was to stop and take a branch road. When

the train arrived at the station she was asleep and the conductor who had taken up her ticket failed to see that she left the car. The train soon started with madam on board. On learning the situation the conductor helped her off at the next station, eight miles away, where he placed her in charge of the postal clerk residing there, where she was properly cared for. In the morning she took another train and reached her destination in time for the funeral, which had been delayed two hours awaiting her arrival.

Imagine, if you can, the feelings of my wife, landed among entire strangers, at dead of night, with no hope of reaching her destination in time for the funeral, which she had traveled so far to attend. The fact, as it appears to me, is that in her great anxiety and distress, she yearned for help and thought "if he was only here." The force of this thought was strong enough to awaken her husband, nearly four hundred miles away, by means of wireless telephone, and impress him with the fact that something had gone wrong with her.

New Plan for Spirit Message

PRINCESS KARADJA.

Table-tilting, though an old-fashioned, is yet a valuable method of communicating with our friends beyond the veil. The gift of automatic writing is not given to everybody, but most people can (if they try patiently) succeed in getting the table to move. The great drawback is naturally the extreme fatigue which results from having to repeat the alphabet over and over again.

I have no doubt that many Spiritualists who in the home circle try to exchange a few loving words with their departed friends, will be pleased to hear that I have lately invented a new system, which considerably abbreviates the tedious task of calling over the alphabet.

After having given it several months' trial, I find it to work extremely well. I have taught this new method to several friends in Sweden and German, who have thus obtained excellent results. In fact, this new system works so well (when one is used to it) that I have been able to obtain 150 octavo pages in two months! These communications, which contain some splendid tests, are very valuable to me, and I am deeply thankful to be able to communicate with my friends on the other side, whenever I please, in such a simple and easy way.

I shall now explain, as clearly as I can, the method I use. I divide the alphabet in four quarters:

- 1 from A to G.
- 2 from H to N.
- 3 from O to U.
- 4 from V to Z.

I say slowly—one, two, three, four, and the spirits indicate, with a rap in which quarter is the letter they want. Knowing this, I have only seven letters to enumerate instead of twenty-six. (Twenty-eight in the Swedish alphabet.)

But the economy of time is really still



Mr. C. V. Miller, the Medium.

greater; when one is accustomed to the method, one needs hardly ever to spell out all the letters of the quarter indicated. One knows what vowels there are in each group. Suppose a word is spelled out and a vowel is wanted—the indication of the group is sufficient; instead of saying A B C D E F G, one merely says A E, the spirit indicating which of the two vowels in the group is required.

I think the best plan for those who want to try the system would be to explain it *aloud* to the spirits. It is only the more advanced ones who can read human thought; the less developed have to be spoken to before understanding what we want them to do.

It is rather strange to notice how fluently some of them communicate almost at once, while others have great trouble to grasp what they must do. How would the upholders of the animistic theory explain this? If the "sibilminal self" has *once* understood a fact, how can it be ignorant of it five minutes later—soon again to recover the lost knowledge?

It really seems more sensible to believe that the unknown operators are excarnate beings on different levels of intelligence.

Bovigny Castle, Belgium.

Spiritualism and Telepathy.

O. O. BURGESS.

Such is the title of a recent volume published by the *Medico-Legal Journal*, Clark Bell, Esq., LL.D., editor and publisher, 39 Broadway, New York.

This volume of 171 pages, republished from the columns of the *Medico-Legal Journal*, is made up of a notable series of articles prepared by a symposium of eminent authorities for use in a discussion before the Medico-Legal Society, Clark Bell, president, of what is referred to in the sub-title of the book as the case of Mrs. Leonora E. Piper and the Society of Psychical Research. It might well be entitled, the case of Telepathy vs. Spiritism.

Evidence in the case is presented from the pens of more than 20 well-known and well-qualified authorities, including doctors of law, doctors of philosophy, doctors of divinity, doctors of medicine, university professors, jurists, statesmen and other men and women of intellectual prominence, whose names lend great authoritative value to the publication itself.

The gist of the whole discussion lies in the question as to whether spiritism or telepathy is the more rational hypothesis to account for the phenomena produced through Mrs. Piper, or, in fact, for spiritualistic phenomena however produced.

The discussion is opened on the telepathic side, it hardly need be said ably and aggressively, by Thomson Jay Hudson, Ph.D., LL.D., the learned author of "The Law of Psychic Phenomena," etc. His contention is mainly and briefly this:

1. No mediumistic or Spiritualist communication has ever been had of a verified fact, which was not already known to the medium, sitter or some other living person.

2. Telepathy is a power belonging exclusively to the subjective mind, or subliminal consciousness (See page 166) and telepathic knowledge can be acquired or transmitted only by the subjective mind. And we know enough of subjective mind to know that such knowledge may be possessed or transmitted from one living person to another without cognition

by the conscious mind of either. Our controversialist also insists that telepathic knowledge may be transmitted from the second to a third person, always under the same secretive conditions with regard to the everyday consciousness; and further, that this *telepathie a trois*, or telepathy by three, as a self-evident proposition, which leaves spiritism "without a leg to stand upon." (p. 19-20.)

3. "There are no logical presumptions in favor of a supermundane explanation of any phenomenon whatever; * * * and when, as in this case, the great bulk of cognate phenomena are explicable by reference to known mundane causes, all supermundane hypotheses are summarily ejected from the court of logical inquiry." (p. 19.)

With no intention of doing more at the present time than to jot down a few of the current thoughts aroused by a first reading of the volume under consideration, the present writer would here remark that we have no more exact knowledge of telepathy in its "mundane" aspect than we have of it in its "supermundane" use.

That it has a supermundane use as the only means of communication between discarnate human intelligences will be shown from our author's own writing further on. For he makes no claim that human spirits do not exist; on the contrary, he claims to have actually demonstrated their existence. ("A Scientific Demonstration of the Future Life," by Thomson Jay Hudson, LL.D.) They exist as subjective—not objective—mind entities, and telepathy is the language of subjective mind, whether its relations be carnate or discarnate. It is the subjective mind which is immortal, for, as our author very cogently claims, the human mind is endowed with two classes of faculties, one of which, the objective, fades out and is lost in somatic death, while at that time, the other becomes only the stronger, for the reason that its existence is not dependent upon physical function. Hence it parts company with the body and its supraliminal consciousness amply equipped for intelligent communion "with those who share our destiny" when physical organs of speech shall no longer exist. (See *Dem. Future Life*, p. 297.)

Now it will have been noted above that our author asks us to believe that logical presumption never favors anything supermundane, anything above earthly things, simply because it is supermundane. But we beg to differ and to say that logical presumption always favors the hypothesis which affords the more reasonable explanation of the phenomena in question.

It would seem to require but little explanation to show in this connection that the spiritualistic hypothesis is far more reasonable than the telepathic hypothesis, stretched, as it must be, to an almost impossible tenuity before it can make the slightest showing of probability.

For the purpose of illustration let us suppose a case quite within the limits of actual cases detailed in the volume before us: A person sitting with a medium, to whom he is a stranger, receives news of the death, some months before, of a friend of his at a specified locality thousands of miles away. This information purports to come from the spirit of his dead friend, who, or which, gives facts to establish his personal identity, and also

gives particulars to his taking off which are afterward verified.

Such is the case on the spiritualistic side.

On the telepathic side it is claimed that, unconsciously to all concerned in the incident, the actual fact is that this news was transmitted to the subjective mind of the sitter by the subjective mind of some resident of the distant locality named, who was cognizant of the particulars of the death, but had no conscious knowledge whatever of the sitter, or his medium, or of the dead man's relations with the sitter upon which he could predicate the personal identity established in the transmitted message. It will be readily seen that it is here required of subjective mind that by hook or crook it shall have acquired knowledge of all the particulars involved in the incident, while all that was consciously known to any mind concerned in it was merely the sitter's acquaintanceship with his friend, the dead man, and with the described features that went to establish his identity. And the use of this knowledge just in the nick of time, while the sitting was going on, between subjectives thousands of miles apart, gives a final stretch of tenuity to the telepathic hypothesis.

On the spiritualistic side we have it conceded that telepathic communion between subjective minds is the same before bodily death as afterward; and, although this concession is qualified by our author-advocate so as to shut out communication between discarnate and carnate subjectives in any way that could reach the conscious mind of the living, yet such a qualification would seem to be quite unreasonable in view of the fact that, under proper conditions, communication certainly does take place between the subconscious and the conscious mind.

With due economy of time and space let the suggestion be made of another hypothesis, which, if true, should greatly strengthen the spiritualistic claim:

The human mind must be regarded as a point of potentiality, a nascent individual capacity for continuous development of conscious selfhood and cognizable personal identity, in and of the universality of mind.

What is this universality of mind?

It seems quite likely that it is one illimitable expanse of the ultimate reality of everything in existence. But it will save time as well as exposure of defective knowledge to say that the illimitable expanse is simply Mind, with a capital M. God is a somewhat shorter name.

Now, the human mind is not a duality—a twin conception of objective and subjective mind—it is a unit; but there is duality of method by which consciousness of its existence is manifested. With one of these, the physical or human animal consciousness, we are quite familiar; and with the other, which may be termed the spiritual, the true, the immanent consciousness, we hope to become more familiar—after death, if not before.

It is the human animal consciousness which, because of its dependency upon physical function and organic sense perception, is suspended in sleep, disturbed, distorted, or overwhelmed in disease, and finally lost in somatic death.

It is the immanent and permanent consciousness of the human mind, so ably analyzed and described by Dr. Hudson as subjective mind, which, because of its

non-dependence upon physical life or function, affords a "scientific demonstration of the future life."

But the case of Telepathy vs. Spiritism is still on, with variant opinions of its respective merits. But none will deny the paramount importance of absolute proof of the validity of the spiritistic claim to possession of the psychic force unquestionably essential to the production of the phenomena under discussion. For absolute proof of this claim will afford an absolute demonstration of the future life. And it is only in a careful and judicious study of experimental, or practical, rather than speculative evidence, that absolute proof may be found.

Friendly Criticism.

E. WHIPPLE.

In her opening lecture on "The Four Great Religions," Mrs. Besant says: "A religion can only be understood by sympathy." That is, to understand, to enter into the inmost thought and hope of another, we must, for the time being, maintain a friendly rather than a hostile attitude toward that one. The lawyer on the side of the prosecution, determined to convict the criminal, will never concede the credit that may be that criminal's due. Hence, what I have to say is not prompted by any ill-feeling toward the Theosophical Society.

It embraces in its membership men and women of high character and scholarship. It has no family likeness to Spiritualism, and if some Spiritualists have gone over to its ranks, it was doubtless for the same reason that Universalists, Methodists, atheists, etc., came over to our ranks—because they hoped to find something better.

The declared objects of the Theosophists were only three:

(1) To be the nucleus of a Universal Brotherhood.

(2) To promote the study of Aryan and other Eastern literatures, religions and sciences.

(3) To investigate unexplained laws of Nature and the psychical powers latent in man.

A member is required to subscribe only to the first of these. All right. I admit these objects to be very worthy ones, but, as a matter of fact, the Society is fully committed to the ideals of the East, and are hostile to the ideals of the West. They distinctly emphasize the Hindoo, pantheistic contempt for the physical side of life, and those desires which prompt to enterprise and achievement on the physical plane. A brief quotation or two will sufficiently indicate this trend:

"Man returns to physical life as the drunkard returns to the flagon of wine."—"Gates of Gold," p. 15.

"Man, having learned his lesson, fully casts off the physical life, the psychic life, the contemplative life, and enters the great temple where any memory of self or sensation are left outside, as the shoes were cast from the feet of the worshipper."

"Indifference to external things comes naturally in the wake of discrimination, from the clear perception of their worthlessness."—"The Ancient Wisdom," pp. 101-296.

All feeling, emotion, love, desire, and physical life itself are only recognized and tolerated while the ego who has been caught in the meshes of organism, is making all due haste to rid himself of them. The gladness, the hope and joy

which are ever before the child of the West are completely absent here. Once India was great; once her face was glorified, but the chill of death has for ages rested upon her, and since Theosophy has imbibed its later spirit and cold intellectualism, I confess I do not take to it kindly. I deprecate the raking up of any old, effete system of thought in the East and making of it the "Head of the Corner" of a religion or philosophy for the twentieth century in the West. Place in contrast to this philosophy of despair, the joyous ideals of Greece, and the full tide of desire and exuberant life that throbs in the veins of the West, of which Walt Whitman is the best modern exponent.

Corot, the French painter, went forth very early one morning in Spring to witness a sunrise. As he stood expectant, watching for the first ray that should be flung upon the sky, he exclaimed: "Oh! it's all there behind the translucent gauze—I know it—I know it—I know it!"

Elbert Hubbard has recently made a translation of the famous letter of Corot, in which he purposely fuses and blends Corot, Whitman and himself. It is the finest piece of word-painting I ever read. If you can "read between the lines" you will travel all the way from Homer to Whitman, and behold all the glories, past and present and to come! I confess that as I read it I worshipped, laughed and cried. Whether I saw as much as a "man with a hoe" would have done, I do not know, but my little cup was filled, which sufficed me. Here is Greece; here is the West.

I turn from the mental paralysis and despair of the East to the young child of the West, knowing full well that when the coming travail and pain are over, it will enter upon its luminous path of achievement. A new race is knocking at the Gate of the West. This race will be a full-toned instrument, counterpointed with the complete octave of desires present, but purified. Greece will be born again and embark on the waters of the musical river bearing forward the rich, full tide of life.

The East is a spent flame, the broken fragments of whose handiwork lie moldering beneath the ruins of buried cities. Her career is finished, and not until a new Eastern star shall rise will she again turn her eyes toward the dawn and exclaim: "It is all there behind the translucent gauze!"

But to the West the 12 Gates of the Sun's circuit open wide. Her stars are rising stars, and her delightful journey is yet before her. True, in the immediate foreground portentous storm-clouds are seen, and a battle-ground is spreading out before us, but an arm stronger than ours will hold the thunderbolts that will shatter the old dynasties! When the storm is over we shall go forth to work and sing, to sing and work. When the storm is over, the burgeoning buds of a new art and form of life will spring forth.

Oh, Columbia! thou fair young child
Upon the borders of the Western Sea;
Thou bud of promise and coming common-wealth of man;
Thou whom the seven Leaders rescued from a foreign yoke;
Over whom the protecting gods hath faithful vigil kept;
Thou art and art to be the first of reconstructed States.

Oh, Columbia! thou who hath groped and stumbled to find thy way:
Thou to whom the testing trials hath come,
And who still the furnace heats must know;
It is thine to become a royal oak, whose branching arms

Will cover the nations as with brooding wings;
Thine to bring forth the coming race,
And thine to achieve the brotherhood of man.

No Mysteries Now.

MRS. C. K. SMITH.

Since Spiritualism has opened the door to all mysteries, they have to a great extent ceased to be mysterious. The time prophesied is now, that what is done in secret can be made manifest, and what is spoken in the ear may be proclaimed upon the housetops. Thus it behooves individuals to think, say and do nothing which they are unwilling the whole world should know, in small as well as more important matters.

For instance, a man, not a remarkable medium, told me that on one occasion, having been disappointed about going home at the time set, quietly concentrated his mind upon the folks at home one evening, and what did he see? With eyes closed he saw a neighbor come into his father's poultry yard and steal chickens! He noted the date, said nothing, but when he did go home, called upon the neighbor for a private interview, relating the incident, which so shocked the neighbor, he declared he would never again be guilty of such an offence! The certainty of being "found out," or knowing there were eye-witnesses the same as present, would deter many from guilty practices.

When these things are so, of what use are secret societies? Once they may have been useful, but are they a necessity now? Many years ago I heard a woman say: "My husband is a better man since he joined the Masons, and has endeavored to live according to Masonic obligations." Doing right because it is right, accepting the truth because we believe it to be the truth, are the secrets to be lived and adhered to.

It may be well to heed the injunction, "Cast not your pearls before swine," but if what have been cherished as pearls prove, on examination, to be only "small potatoes," better to feed them to swine than to lumber the storehouse with them.

Ask, and ye shall receive; seek, and ye shall find, is now almost invariably accepted by all classes, the ignorant as well as the cultured. But do people always know what they want? If they ask for what they do not want, they get it all the same, just as those who vote for what they do not want get it!

San Diego, Cal.

To N. S. A. Delegates.

Important Suggestions to the Spiritualists of the United States, especially to the Delegates who will attend the meetings of the N. S. A. in Boston, Oct. 21, 22, 23 and 24.

GREETINGS TO YOU ALL:

The good of the Cause and the greatest success of this noble organization, is my only motive, object and aim.

It is well known by all my friends, and many others, that I have devoted my life, for more than 40 years, to the profession of medicine. During this time I have attended many medical conventions, both State and national. I have been a member of the American Institute of Homoeopathy for over 30 years. During this time and in attending these medical conventions, I have learned some things which I think would be well for us to act upon, in producing

the greatest harmony and the most success in the management of this national body of Spiritualists. No one can be more anxious for the success of the N. S. A. than myself. For I see only one hope for the future success of Spiritualism, to use the same, making of it the highest and most practical humanitarian work; that is, by organization.

The N. S. A. has done and is doing a grand work for Spiritualism and humanity. No one can fail to appreciate the noble work done by its worthy president and his fellow-workers, and of all the efficient officers; and what I am going to say or suggest is not because anyone can fill his place, or any of the officers' places, any better than he or they have done.

Now, in the American Medical Association, or the American Institute of Homeopathy, we strive each year to elect the most cultured and efficient men and women in the ranks to fill the different offices—president, vice-president, etc. Yet none of the officers, except the secretary and treasurer, ever serve more than one year, it matters not how capable they are, or how satisfactory their work; each year the honor is conferred upon other worthy members. The members of the Board of Censors are chosen for one, two or three years; so at the time some old member is on this important board. The same treasurer has filled his place in the convention which I attended in June in Cleveland, for many years; the one preceding him, as long as his health would permit; the same way with the secretary. It is often filled by some one for years. Yet, as I have said before, all of the important offices are changed each year. What is the effect of this? Where is the wisdom? It keeps in check and completely suppresses all envy and jealousy, and stimulates a laudable ambition for every member of this vast body to make themselves so useful that honor shall come to them, at least once in their lives. Has not the N. S. A. reached the point in its organization when it would be well for such an action to be adopted? Will not this course, if pursued, bring harmony, strength, peace and greater success to the N. S. A., and increase its power in all directions?

The president, secretary and treasurer know all about the business and financial matters that pertain to the N. S. A. Then, with one accord, outside of these offices, would it not be well to elect entirely new men and women to every office that will be vacated this coming October? This is not said because anyone has not done well, but because all have done well, because all are true and faithful servants. There are plenty of noble, old and faithful workers in the Spiritualist ranks that can be found to fill each place honorably, faithfully and successfully.

Still further, all who are now in office, on leaving their places for others, if they love the Cause as they should, will do all they can to aid their successors.

I give these hints for what they are worth, and because I love the cause of Spiritualism and the success of the N. S. A., and not because I want any office, or would accept any, myself.

May the divine in you all, and the spirit-world, aid you as delegates in this coming convention to forget self, for the good you can do.

ANDREW B. SPINNEY, M.D.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 30, 1902

Dr. Emma Nickerson Warne of Chicago has lately undergone a surgical operation. We are glad to know that she is steadily improving and recovering from its effect.

The Michigan State Association held its usual convention in Lansing, beginning on Aug. 12 and continuing over Sunday. The president is B. O'Dell, Paw Paw, and secretary E. E. Carpenter, Detroit.

Hon. Luther R. Marsh, the venerable jurist and Spiritualist, passed to the higher life on Aug. 15, at Middletown, N. Y. He has been in feeble health for a month; indigestion and general debility were the cause of his dissolution. He became unconscious about half an hour previous to his transition, and gently slept away the few remaining moments. He was a prominent figure in the early days of Spiritualism and one of its most ardent advocates.

Denver, Colorado, is now put on record on the question of the licensing of mediums. John Johns, a medium of that city, was fined in a police court for "telling fortunes without a license." He appealed the case to the Superior Court, and Judge Lendsey has just handed down a decision declaring that Spiritualism is a religion, to be classed with others, and that Spiritualists are not to be classed with fortune-tellers, etc. He said that "Spiritualists should be no more required to pay a license than should ministers of the established churches." This is another legal decision in the right direction.

A Methodist Clergyman quite prominent in that body has lately published an article arraigning the Methodists of the United States, charging them with a departure from the cardinal teachings of John Wesley, the founder of that organization, and the matters which he particularizes will probably be a "bone of contention" in the coming annual conferences.

There is another point besides the one mentioned, which the modern Methodist churches repudiate, but which was held quite sacredly by the organizers of Methodism, and that is the spirit manifestations or phenomena. His writings detail many wonderful experiences with spirits—in fact, John Wesley was a Spiritualist. This announcement will be news to thousands of Methodists, but it is true, nevertheless, though they may repudiate it. The facts can be very easily proven by referring to the old editions of his writings. We are aware, however, that from many modern editions this proof has been expunged, being distasteful to the prominent men of that church to-day.

Alfonso, the young King of Spain, since his enthronement has become very dissipated and so abusive to his mother that she has left him and gone back to Austria. He is said to be insane, but he may have become so on account of the exalted position he holds, which has evidently "turned his head."

At one time he interrupted a procession in his honor, insisting upon visiting some mines, while the procession, and people in an adjoining town, were kept waiting for hours in suspense.

At another time he was taken to a cathedral, and while the bishop was exhibiting to him some sacred relics and describing them, the King stopped him and said: "Bishop, do you believe that?" The bishop meekly said that he did, when the King said: "I don't, and I am hungry and don't want to hear any more about it. I'm going to dinner."

If this latter episode was all upon which they based his insanity, we might say that there was method in his madness, but he seems to have developed a brutish character and scandalizes everything and everyone when caprice so dictates. If this disposition continues he will not hold the throne very long. A revolution seems to be already in sight, which may result in a republican form of government.

Thoughts are Things.—So the Spiritualists have been asserting for many years. Now, we would ask: Do they believe it? If so, they ought to be very careful not to eject bad thoughts—should not allow hatred, envy, malice and jealousy to occupy their minds—for they must meet all their thoughts, as their own offspring, and in the next world will have to spend long ages endeavoring to

transform them into things of harmony and beauty. Give heed to your thoughts, therefore, and let no anger or malice occupy your minds or form into ugly things to be a torment to life hereafter.

A Thousand Million Suns.

At the Glasgow meeting of the British Association Lord Kelvin interested a large audience with his calculations of the probable total amount of gravitational matter in the visible universe. He showed that if 25,000,000 years ago, 1,000,000 masses, each equal to our sun, had been distributed through a sphere about 18,000,000,000,000 miles in radius, they would now have acquired velocities about equal to those known to be possessed by the stars visible to us. Therefore it is probable that the total amount of gravitational matter in the visible universe does not differ much from that of 1,000,000,000 suns.

Spiritualism Spreading.

Many times we are confronted with the question: "Is Spiritualism now spreading over the world, or is it in its decline?" We have repeatedly answered that the philosophy is spreading, and embracing the world; that it is leavening the mental and scientific spheres and permeating the thought of all progressive and advanced persons. As an indication of the status of affairs in Australia, we quote the following from the *Harbinger of Light* for August, which will be read with interest in this country:

We are advised of the formation in Brisbane of a Psychical Research Society, the Hon. secretary of which (Mr. G. A. Justelius) informs us has a very good membership to begin with. They are desirous of securing Mrs. Brigham's services for a course of lectures, but her limited time here will not permit of her responding to their invitation.

We have also advices of the formation of a spiritualistic society at Levin, N. Z., under the presidency of Mr. W. C. Nation, an old Spiritualist, and proprietor of the local paper.

The Lyceum movement is also taking root in New Zealand. There has been one under the auspices of the Wellington Spiritualist Society for some time past, which has just held a successful entertainment and social meeting, and now the Wellington Spiritualist Association is starting a second one. The Christ-Church people also have a Lyceum, which we believe is making good progress under the conductorship of Mr. Craig. Their adult society is reported as flourishing.

Mrs. H. T. Brigham of New York has arrived in Australia, and was very enthusiastically received at Melbourne, as well as her companion, Miss Belle V. Cushman, president of the Ethical Society of New York. The Victorian Association has arranged for lectures during Sundays and several week days, her stay having been limited

to four months in both Australia and New Zealand on account of the time consumed in transit. Mr. W. H. Terry, editor of the *Harbinger of Light*, is the promoter of the enterprise, getting Mrs. Brigham to spend this time in Australasia.

Educating the Children in the present day is quite a science and is a vast improvement over the old methods, such as existed previous to the last quarter of a century or less.

While we admire the methods employed to educate the youth at the present time, we must enter a protest against cramming the children and youths, crowding them with lessons and breaking down their physical constitution. Several cases have lately been reported where so many lessons were given that it took all the spare time of the scholars to master them, leaving them no chance for recreation or pleasure of any kind. This must be stopped or the race will deteriorate. The mental must not be crowded so as to break down the physical. Of what use will learning be to one whose physical constitution is unable to carry the load and breaks down, to enter a premature grave, or is a wreck physically, condemned to a "living death" in consequence of the cramming system now insisted upon by the School Directors, parents, or whoever is responsible for such crowding.

When One Can Say, I am the author of my own destiny, it seems to mean something wonderful; some personal achievement. I do not value anything except as it is related to the individual. If fate or luck makes the man, then an adverse fate or luck can unmake him, which proves that there is no man in the transaction; simply a combination of circumstances that had set up an effigy and destroyed it later.—*Freedom*.

The Annual Convention of the Texas State Association will be held in the Galveston Spiritualist Temple on Sept. 5 to 8.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

GOOD WITHOUT GOD, by Robert C. Adams. 112 pp. New York: Peter Eckler, publisher, 35 Fulton St. 25 cents. For sale at this office.

The author is president of the Montreal Pioneer Free-Thought Club and ex-president of the Canadian Secular Union. He presents an exceptionally fine argument to show how mankind can be good, and do good, without being a member of a church or a believer in religion of any kind. It contains 15 chapters, the perusal of which will prove both entertaining and helpful to progressive persons of both sexes.

The Occult and Biological Journal for August contains the following articles: The Way of Life; Not all Trailing Clouds of Glory; The Way of Holiness; Duty; Reason; and The Plan-Less or Intuitive Life. This number concludes the old series. The October number will appear under the new name, the *Bible Review*. Published by the Esoteric Pub. Co., Applegate, Cal., at \$1.50 a year.

Wilshire's Magazine for August contains many articles of sterling worth, among which we will mention: Evolution—Political and Economic; Why Belgians are Restless; Some Facts About Railroads; Truth at any Cost; and The Science of Modern Socialism. Published in Toronto, Canada, by H. Gaylord Wilshire at \$1.00 a year.

The important announcement is made in the *Arena* for September that the following distinguished writers and thinkers have consented to serve on that magazine as a board of associates or contributing editors: The Rev. R. Heber Newton, D. D., Edwin Markham, Prof. Frank Parsons, Eltweed Pomeroy, A. M., Prof. John Ward Stimson, George M. C. Miller, Ph. D., Ernest Crosby, Bolton Hall, Ralph Waldo Trine, George F. Washburn, the Rev. Robert E. Bisbee, F. Edwin Elwell, and Prof. Thomas E. Will, A. M. This is a low departure in periodical literature, and should result in adding to the *Arena's* standing in the intellectual world. 25 cents. Alliance Pub. Co., Fifth Ave., New York.

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Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Arthur S. Howe and Mrs. M. E. G. Howe of Boston, Mass., who have worked for the several societies and camps in Southern California during the last year, are now located at Santa Cruz and will work for the Unity Spiritualist Society. It is hoped with their able assistance to awaken much interest among the Spiritualists and others of Santa Cruz. An informal meeting was held Tuesday, Aug. 26, and every Sunday, at 2:30 and 7:45 p. m. (for at least three months) in Farmers' Union Hall, meetings will be held. Mediums visiting Santa Cruz welcome. Mr. and Mrs. Howe's home address will be 46 Elm St., Santa Cruz.

Rev. J. Stitt Wilson gave an interesting lecture last Sunday morning at Golden Gate Hall, San Francisco, on "The Impending Revolution."

John Slater gave a seance at lower Scottish hall last Sunday evening.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

San Jose, Cal. Curtis Hall, San Fernando St., near First. Mr. Shaw and Mrs. W. C. Hull will hold spiritual meetings every Sunday at 11 a. m. and 8 p. m. until further notice. Admission free and no collection. 34t4

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To my Young Acquaintance.

Lottie L—, she is a maiden
I met the other day.
She's bright and fair, and but thirteen,
Vivacious in her way.
She came from far across the land,
Some place near Fundy bay;
And to this well-known Western shore,
With parents she did stray.

To sunlit California,
'Mid pine and redwood tree;
And I met her, yes, I met her,
In Berkeley-by-the-Sea.

She's just like a sweet canary
With golden-colored wings;
I drop my age by twenty years,
When Lottie laughs and sings.

WALTER SCOTT HASKELL.



The Editor is not responsible for the opinions of correspondents.

Transition of Walter Hyde.

TO THE EDITOR:

Silence through the columns of the JOURNAL, which comes like a white-winged messenger to me every week, I must now account for, by saying that my dear brother, Walter Hyde (2½ years my junior) has required my almost constant attention, aside from all duties incumbent upon me, (although very patient, and not a murmur or groan escaped his lips during an illness of six months until he breathed his last on Aug. 13).

I am confident that his days were lengthened several weeks by the healing power vouchsafed to me to calm the respiratory organs to tranquil peace, which otherwise would have smothered him.

About a week before his departure he made the most sublime and heartfelt invocation to a supreme power that I ever heard—not for the Infinite to change his purposes for us, but that we might live in harmony with all Nature throughout the systems of worlds.

I will not attempt to give a faint idea of the reverence and devotion, pathos and sublimity, which fell from his lips as he sat at midnight in his room, while I was attempting to sleep on the lounge adjoining.

The next night he made reference to his effects, and said there was his violin that he had prized, and, most of all, gems of thought that he had intended to compile for publication; then he stopped short by saying: "I have made sister Logan my executrix, and all will be adjusted properly"; so from time to time he spoke of the inevitable—would only like to stay to try to do more good—shall we murmur? Ah, no! At the ripe age of 77 years and 8 months, rather let us be thankful that we were spared to smooth his pathway toward the "evergreen mountains of life." As Mrs. Sarah Seal said in a beautiful eulogy over the remains: "He had always been tender-hearted and true, and has taken his treasures with him which he had gained by thoughts, words and kind deeds, never having been known to speak unkindly or harshly of any one."

Now, as our brother's form reposes in Mountain View Cemetery, the friends far and near are sending in word that they have not forgotten that Aug. 31 is to be the anniversary of my 80th birthday, and they wish to celebrate it and extend their sympathy in this, our

trial hour, by having a meeting in my parlors Sunday forenoon, the last day of August. Therefore, no special invitations are given, but all will be welcome. Tea and coffee will be served to those who bring luncheon, in time to attend other meetings at 3 p.m.

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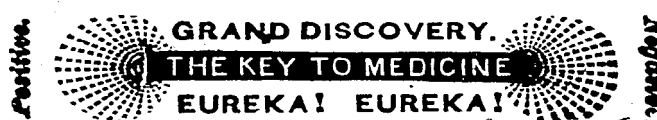
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Rainbow Week at Napa.

TO THE EDITOR:

Mrs. Crawford came here on Aug. 11, as announced. She gave six lectures on Color of Musical Tones and of Thought Forms, all of which were illustrated and illuminated by pictured charts of her own lining, and by her exquisite piano renderings. These lectures are scholarly and scientific and require close, earnest study to be made practically available in the care we should feel that our lives reflect our noblest possibilities. They are to be published in book form so that the possibility of such study will be given us.

The lecture on Musical Forms was especially interesting. Her paintings and lucid explanations made her instruction plain to those who had even a slight knowledge of music, and if any were so unfortunate as to know nothing of this "language of the soul," they were sure to have the desire awakened to know, which is always the first step toward attainment.

Pen and ink can give no adequate conception of the beauty of Mendelssohn's "Spring Song" and Chopin's "Cradle Song"—in colors, nor of her exquisitely delicate and sympathetic rendition of them on the piano. She showed us that Mendelssohn uses the triangle (3 time) most frequently, Chopin the hexagon (six-eighths), and Beethoven the larger, grander, more majestic circle (two-four and four-four). She said thought forms and musical forms are the same, and spoke of Nature's alphabet of joy and sadness—the crescendoes and diminuendoes of the winds, etc. Music has the same alphabet the world over, and with color is the only universal language. The rainbow, which is Nature's signature, is a circle of which we see but half; the other half is on the astral plane. The evening lecture which followed was on "The Diatonic of Color," and was preluded by Chopin's C Minor Rondo. She gave a soul-stirring talk on the color expressions of inner and outer earth, of ocean and of sky, of the vegetable and the floral kingdoms, in their various and wondrous harmonies, and closed by describing the colors of the personal auras of individuals in the audience. By request she gave the "Spring Song" again, mentioning the interesting fact that Mendelssohn having been summoned by Queen Victoria to play before her, took the manuscript of this wondrously beautiful music with him, and the Queen gave it its name.

Thursday afternoon Mrs. Crawford read an address from her "Rainbow Map of Nature," which was warmly appreciated. She gave, between hours of lectures, individual readings from the Map, to the satisfaction of those who were privileged to secure one. It is a benefaction to see the faces of individuals as they come from her readings. All are so illuminated, and some so really transfigured, as shows how helpful and exalting was the sphere of thought into which they have been lifted.

The great, unseen teachers who are using the Map as a platform from which to educate those wishing to know more of spiritual law, and how to embody it in daily life, are welding in close sympathy a large class of the most spiritually-minded and intellectual people. We parted with her with regret, but Napa will be certain to bring her here again.

Mrs. Parkins is the inspiring soul of this great spiritual awak-

ening at Napa. I have never, in nearly half a century's experience, seen anything to compare with her indomitable energy and enthusiasm. Delicate and frail-looking as a thistle-down, she moves almost as lightly through the atmosphere. From daylight till late evening she is incessantly in action; with no apparent weariness, never a frown or a discordant word, she is sure to bless each one whose radius she touches, sure to leave them one note higher in the scale of being than she found them. Nothing can discourage, defeat or disarm her.

The "Joy orator," Chas. J. Anderson filled out the week with three lectures, each of which drew an increased audience. I was physically unable to attend them.

Mr. Anderson is holding circles this week, and also gives an afternoon lecture at the rooms of the Universal Institute. He is giving as great satisfaction in his circle work as in his lectures.

OLIVIA F. SHEPARD.

Napa, Cal., Aug. 20, 1902.

Since the foregoing was in type we have received the following from Mrs. Parkins:

Mr. Anderson's work has been marvelous in its results upon the people. He has spoken under deep inspiration to large audiences and the people have been universally pleased. He has found a warm place in many hearts here, and the people unanimously desire his return. I have never heard Mr. Anderson speak so well, and it has been a very uplifting experience for him as well as a great help to the people here. His psychic work has been very satisfactory, and he has done a great deal of it.

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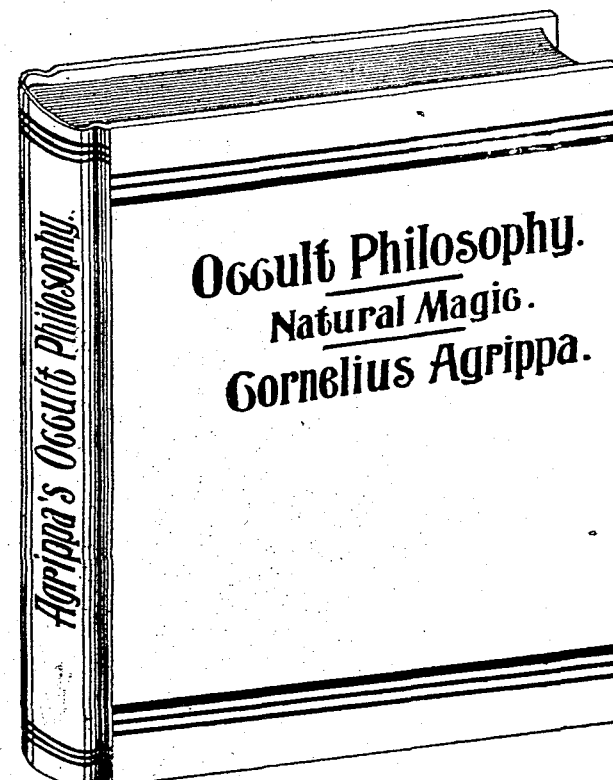
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. R. S. Lillie will return to San Francisco next week in time to attend the State Convention, and will resume her labors for the Society of Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, on Sept. 14, and will receive a hearty welcome by her many friends.

The Board of Directors of the California State Spiritualists' Association will hold a meeting at headquarters, 305 Larkin St., San Francisco, next Thursday evening, Sept. 4, to make final arrangements for the State Convention and to transact other necessary business. It will remain in session until the close of the Convention.

A Mother Sadie Seance was held last Wednesday at the residence of Mr. C. V. Miller, 1084 Bush St., San Francisco, Cal., which proved to be very interesting to those present. It is given on the 27th of every month.

The Law was the title of Henry Harrison Brown's address at Odd Fellows' Building Sunday evening, when a large audience greeted him. This law was an interpretation of that stated by Jesus: "Seek first the kingdom of God and its righteousness, and all things shall be added unto you." "The kingdom of God is within you." "The kingdom of God is God. Come into communion with yourself as Spirit; live true to the inward word; then whatever is needed for health, happiness, or prosperity, will be naturally drawn to you." Next Sunday he gives his monthly illustrated lesson on Suggestion.

Oakland.—The Temple Association met at Woodmen Hall last Sunday afternoon. Mr. Paul S. Gillette delivered a lecture on "The Spirit of Prophecy," and Mrs. Annie S. Gillette gave spirit messages.

In the evening Mrs. L. E. Drake gave a lecture on "Inspiration"; Mrs. S. B. Seip answered written questions.

Next Sunday afternoon Mr. and Mrs. Gillette will occupy the platform. In the evening will be the regular monthly entertainment for the benefit of the Temple Building Fund.

C. F. VAN LUVEN.

Mr. Ernest Barry of Philadelphia was a visitor at the San Francisco Lyceum on Aug. 17, also at Mrs. Foye's meetings on Aug. 17 and 24. He leaves for China soon on the big P. M. steamer Korea.

PROGRAM OF THE SEVENTH ANNUAL CONVENTION OF The California State Spiritualists' Association, AT SCOTTISH HALL, 107 LARKIN ST., SAN FRANCISCO, On September 5, 6 and 7, 1902.

ORDER OF EXERCISES.

FRIDAY, SEPTEMBER 5, 1902.

10 A. M.

1. Call to order by the President.
2. Roll Call of Officers and Directors.
3. Report of Committee on Credentials.
4. Roll Call of Delegates.
5. Minutes of last Convention.
6. Appointment of Committees.
7. Introduction of Visitors.

SATURDAY, SEPTEMBER 6, 1902.

10 A. M.

1. Roll Call.
2. Unfinished Business.
3. New Business.

1 P. M.

1. Roll Call.
2. Reports of Committees.
3. Election of Directors.
4. Election of National Delegates.

SUNDAY, SEPTEMBER 7, 1902.

10 A. M.

Conference Meeting, interspersed with volunteer music. All Spiritualists welcome to participate. Conducted by Mrs. Sarah Seal.

1:30 P. M.

Instrumental Music—Prof. and Mme. Young.
Address—Mrs. L. E. Drake.
Vocal Solo—Mr. J. Shaw Gillespie.
Address, "Our Religion"—Mrs. E. B. Marcen.
"Nearer, my God, to Thee," by the audience.
Address—Mr. Allen Franklin Brown.
Address—Thos. G. Newman.

Accompanist—Mrs. A. S. Norton.

Executive Committee—M. S. NORTON, W. T. JONES and DR. H. M. BARKER.

This Program is subject to change.

Mrs. Ada Foye's meeting in Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening, was well attended and proved to be one of the most interesting of the present series. Mr. W. T. Jones presided and Mrs. Sadie E. Cooke was organist. After an interesting lecture from her inspirers, and the answering of questions propounded by the audience, Mrs. Foye proceeded to give messages from the spirit-world. Ballots were then taken from the audience containing names written upon them, but the spirits crowded around Mrs. Foye so enthusiastically and requested their names to be announced, that it was some time before she could get to the ballots. The names they desired to be announced were all recognized, and they answered questions and gave written messages to the entire satisfaction of the large audience. It was remarked by several that this was the greatest feast yet given during the present series of meetings, which will close with next Sunday's meeting for the present. Mrs. Foye will remain in the city and give personal readings at her parlors, 1423 Market St., as usual.

Mrs. Scott-Briggs will attend the Los Angeles Camp at Sycamore Grove next week as an agent for the PHILOSOPHICAL JOURNAL, and we hope that she will meet with considerable encouragement in the way of subscribers.

Next Sunday, Aug. 31, is the 80th anniversary of Mrs. F. A. Logan's birthday, and a meeting will be held in her parlors, 1218 Railroad Ave., Alameda, Cal., in the morning. See notice on another page. A cordial invitation is extended to all her friends, who should also make her heart glad by contributing of their means to defray the unusual expenses, consequent upon the transition of her brother, as noticed in last week's JOURNAL. If more convenient, contributions may be sent to this office. Mrs. Logan is one of the oldest mediums and speakers on this Coast.

The Banquet to the delegates to the State Convention is in charge of a committee of ten from the different societies, and not given by the Ladies' Aid, as stated last week. It will be held at Occidental Hall, 305 Larkin St., on Friday evening, Sept. 8. Please leave cash donations at the JOURNAL office and oblige the committee.

Friends of Mrs. F. A. Logan, 1218 Railroad Ave., Alameda, are reminded that Aug. 31 will be her 80th birthday. As has been her custom, no invitations are extended, but all are welcome. She has for many years been an earnest, faithful worker for the Cause so dear to Spiritualists, and at this time needs not only our love and sympathy but financial assistance, as the expense of the brother's sickness and transition falls on her. Come, bring your offering and make it a glad day for Sister Logan.

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season. Vacation from July 15 to Sept. 15.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.